THE

BRITISH CRITIC,

For SEPTEMBER, 1802.

Ἴδαν ἐς πολύδενδρον ἀνὴρ ὑλητόμος ἐλθών
Παπταίνει παρέοντος ἄδην πόθεν ἄρξεται ἔργω. THEOCRITUS.

On our tired ſight ſuch crouds of volumes burſt,
Which ſhall we lay aſide, which ſtudy firſt?

ART. I. *The Journal of Frederick Horneman's Travels, from Cairo to Mourzouk, the Capital of the Kingdom of Fezzan, in Africa, in the Years of* 1797-8. 4to. 14s. Nicol. 1802.

THE progreſs which has of late years been made, in the diſcovery of the interior of Africa, muſt be highly ſatisfactory to every lover of geographical ſcience. Some illuſtration of this quarter of the globe, more or leſs perſpicuous and ſatisfactory, has been attained in every direction; and the names of Bruce, of Browne, of Park, and of Barrow, and in particular of Frederick Horneman, the author of this Journal, are alike honourable to the undaunted ſpirit of enterpriſe which diſtinguiſhes the individuals themſelves, and to their country, which encourages and rewards their undertakings. The African Society, inſtituted in the year 1788, for the expreſs purpoſe of exploring the interior of Africa, have accompliſhed all that could be obtained from a ſteady and unremitted attention to their purpoſe, and by a liberality proportioned to their perſeverance.

Major Rennell alſo, to uſe the words of the editor, "by analyſis, and a comparative view of accounts given of journies

and places, in reference to the plans of D'Anville, and other geographers, to modern travels, to ancient expeditions, to deſcriptions of ancient writers, and, above all, to thoſe of the father of hiſtory, Herodotus, has corrected the map of Africa with a learning and ſagacity which has converted conjecture into knowledge."

We have, in former Reviews, noticed, with due commendation, the journals of thoſe who have penetrated into Africa, under the auſpices of this Society; and, with all the zeal in our power, endeavoured to do honour to Ledyard, Lucas, and, above all, to Mr. Park; not omitting our tribute of regret to the memory of the unfortunate Major Houghton. The reader will doubtleſs be anxious to have ſome account of the preſent traveller, who appears, in an eminent and particular degree, to poſſeſs every faculty and qualification, both of mind and body, neceſſary to proſecute and obtain his object.

Mr. Horneman offered himſelf to the Society in 1796, to explore the continent of Africa, proceeding weſtward from Cairo. As he appeared ſuited to the purpoſe, he was ſent, at the expence of the Society, to Gottingen, to learn the Arabic language, and ſuch ſciences as might render his intended travels both intereſting and uſeful. In 1797, he went from London to Paris, and thence to Marſeilles, where he embarked for Alexandria. In Auguſt, 1798, he wrote from Cairo the following Letter.

"SIR,

"In my laſt letter I mentioned my intentions of leaving Cairo about the end of May. The plague beginning to rage in the month of April, it became a proper and neceſſary precaution, not only to defer my journey, but abſolutely to ſhut myſelf up in my houſe. My zeal for the undertaking I have engaged in, would have led me to break through this confinement and leave the city, with a view to join the merchants at their place of rendezvous, whence they were directly to depart for Fezzan, had not obſtacles, ariſing from the difficulty of procuring the neceſſary credits for my equipment, prevented my immediate procedure.

"As ſoon as, from abatement of the peſtilence, I could ſafely go abroad, I met and renewed my acquaintance with ſeveral of the caravan, who remained in the city, expecting the return of others from Mecca. A French commercial houſe, on whom I had no letters of credit, or other claim to confidence, than what aroſe from private friendſhip and eſteem, having handſomely offered ſuch advance of monies as I might require, I was enabled to prepare for my journey, and ſet out with this caravan, as ſoon as complete and ready for departure. All theſe deſigns were ſuddenly fruſtrated, by the arrival of the French on the coaſt of Egypt. Thoſe who formed the caravan at Cairo quickly diſperſed; that from Mecca coming to join it was not yet arrived: myſelf and other Europeans were ſeized and confined in the

the caſtle, rather as a place of refuge from the indignation and fanaticiſm of the populace, than as a priſon; and we remained there until the arrival of the French at Cairo.

" Soon after their coming, I made acquaintance with two of their learned men, Berthollet and Monge; they liberated and preſented me to the Commander in Chief, and he received me with every mark of attention and goodneſs. His regard for ſcience, and eſteem of learned men, are too well known to render it neceſſary for me to expatiate on theſe high qualities. He promiſed me protection, he offered me money, or whatever was requiſite to my undertaking, and he directed the neceſſary paſſports to be prepared for me.

" I loſt no time in ſeeking out my friends, the merchants of Fezzan, and renewing my connections with them. Gradually as the public tranquillity became aſſured, they returned, one by one, into the city, till the whole were again aſſembled; and fifteen days have now paſſed, ſince we have been making preparations for our final departure, actually fixed for the day after to-morrow.

" Commonly thoſe who engage in an extraordinary enterpriſe, conſider means yet more extraordinary, as requiſite to the ſucceſs of the undertaking; my opinion, and therewith procedure, will be founded on directly the contrary propoſition. The plan which I have chalked out for my journey will be ſimple and eaſy to purſue. You ſhall have it in a ſingle line, " it is to travel as a Mahommedan merchant of the caravan." I am aſſured, that under ſuch a character I can travel with the ſame ſurety as the natives of the country.

" Many of the caravan having been at Mecca, are aware that there are numbers of good Muſſulmen, from various countries, who ſpeak not Arabic, and who have different uſages and cuſtoms; and thus ſimply attaining a knowledge of certain religious ceremonies and prayers, there is no difficulty in paſſing generally as a Mahommedan; for as to a certain leſs equivocal criterion of a perſonal nature, the delicacy of Mahommedan manners precludes any danger of inquiry.

" To travel as a Chriſtian, will perhaps be impracticable for at leaſt five years to come; for it is incredible, how deep and ſtrong an impreſſion the expedition of the French has made on the minds of the pilgrims to and from Mecca: diſperſed to their ſeveral homes, they will carry an aggravated prejudice againſt Chriſtians far and wide, and to the very heart of Africa.

" Should it be objected to me, that I riſk a ſimilar fate with that of Major Houghton, by travelling as a trader, my anſwer is, " that by travelling as a Mahommedan trader, I ſhall never travel alone; and with thoſe too of the caravan, conſidered as one of the leaſt of its merchants."

" In reſpect to my aſtronomical inſtruments, I ſhall take ſpecial care never to be diſcovered in the act of obſervation; ſhould thoſe inſtruments, however, attract notice, the anſwer is ready, " they are articles for ſale;" nor is there fear that I ſhould be deprived of them, whilſt maſter of my price. My comrades know the value of gold at leaſt better than myſelf. In a word, the merchants of our Fezzan caravan are men of wealth, integrity, and enterpriſe; but Mahommedans the moſt prejudiced and fanatic.

" I have not yet fixed or methodized my deſign, as to a further journey into the interior of Africa; but I have made acquaintance with a man who has been at Bornou and Caſhna, a place, from every account which I can collect, and particularly from the Jalabs, deſerving my immediate attention after arrival at Fezzan.

" I expect to be at Fezzan by the beginning of November; and I ſhould propoſe in the next year, ſetting out for the Agades and Caſhna, reſiding in and exploring thoſe countries during ten months, and then returning *viâ* Mecca or Senegambia. Should any neceſſity of the caſe oblige me to return to Tripoly, I ſhould not conſider my tour as complete, but (with permiſſion of the Society) hold myſelf in readineſs for a further undertaking.

" I will write again from Fezzan, if I can do ſo without danger; the ſafeſt plan that occurs, is to pack up ſome bale of goods with an ordinary letter of advice in Arabic, making any real diſpatch the package or covering of ſome article of trade.

" Pray write to and direct the Engliſh Conſul at Tripoly, or elſewhere, never to make inquiry after me of the traders from Fezzan, and particularly when conveying any thing from me conſigned to you. Theſe people are of a very jealous and inquiſitive temper; and any inquiries made after me by a Chriſtian, might raiſe a thouſand ſuſpicions, and prove even of fatal conſequence to me.

" Nay, ſhould yourſelves not hear of me theſe three years, make no inquiry. Under ſuch precaution, my danger will not be that I travel as a trader and Mahommedan, but ſuch only as reſults from climate, and ordinary perils of voyage, in theſe countries; which I truſt ſucceſsfully to oppoſe, with a good conſtitution and ſtrength of body, and with courage and ſuitable temper of mind.

" It remains only for me to recommend to the Committee, the man whom I mentioned in a former letter. I met with the perſon in queſtion, Joſeph Frendenburgh, who was born in Germany, juſt on the eve of his intended departure from Cairo for his native country. I engaged and employed him as interpreter; and, pleaſed with the office, he offered to continue in my ſervice, and attend me in my expedition. He had been ten or twelve years paſt forced to embrace the Mahommedan religion; had three times made the voyage to Mecca, and ſpoke perfectly both the Arabic and Turkiſh languages; in ſhort, he was preciſely the man that ſuited me. The connection with him will enſure me character and confidence from others; and indeed, without him, I ſhould ſcarcely be able to purſue my journey, without actually embracing and profeſſing Mahommedaniſm myſelf; I now well know him on ten months experience; and, in juſt reliance on him, have no apprehenſion of the calamity incident to travellers, of being robbed by their ſervants.

" I ſhall conſign to him the care of my camels and my horſes, (for we merchants of the caravan all go armed, and on horſeback,) he will further have the care of my merchandize, and altogether, I ſhall have leiſure for my inquiries, and for attending to the general objects of my undertaking. The demands of this man are far from exorbitant; and I requeſt of the Society, the attending to a juſt remuneration of his ſervices; and eſpecially if, in caſe of my death, he ſhould faithfully pre-

preſerve my journals and papers, and proceed with them to England.

" I have been in ſome doubt as to the means of ſending this letter; but, on my requeſt, General Bonaparte has, with great goodneſs, himſelf condeſcended to take charge of its ſafe conveyance.

" I hope my next will be from Fezzan; and that, after three years, I ſhall be enabled to give account of the interior of Africa.

" I am, &c. &c. &c.

" FREDERICK HORNEMAN." P. xix.

We have been induced to inſert this Letter, as exhibiting the ſpirit and character of the man, and to intereſt, which muſt unavoidably be the caſe, every reader in his behalf.

Five days after the date of the above, he proceeded in his travels to Fezzan by Siwah, or the Oaſis of Ammon, by a route different from that purſued by Mr. Browne. The latter went from Alexandria, along the coaſt as far as Bareton, and thence directly ſouth to the Oaſis. Mr. Horneman left Cairo with the caravan, and travelled due weſt to Ummoſegeir, from whence Siwah is in a ſouth-weſt direction. Thus far the traveller met with no difficulty or obſtruction; and his account of the inhabitants of the Oaſis, their language, manners, and antiquities, are given in a conciſe but intereſting manner. We do not detain the reader in this part of the work, as his curioſity muſt already, in a great meaſure, have been ſatisfied by the narrative of Mr. Browne. The circumſtances in which theſe two gentlemen diſagree, ſuch as the extent of the Oaſis, and the meaſurements of the ſacred Egyptian building, are amply commented upon, and ſatisfactorily explained, by Sir William Young, Secretary to the Society, in the Appendix.

On Mr. Horneman's departure from Siwah, towards Schiacha, he was involved in great peril; from which, however, he extricated himſelf, with a preſence of mind, which gives the faireſt promiſe of his ultimately ſucceeding in his undertaking, to the entire gratification of his employers and the public. We ſhall give the anecdote in his own words.

" I now proceed to the recital of an event in which I was perſonally and principally concerned. I ſhall give the recital in detail, as, in its conſequences, being of the higheſt import to the future ſafety of myſelf, and therewith to the progreſs of diſcovery which I have engaged in; and, as it has afforded me ſelf-confidence and new encouragement, ever favourable to the ſucceſs of enterpriſe, ſo will it, I truſt, give ſatisfaction to thoſe who have employed me, inſpiring juſt and well-founded hopes of my finally accompliſhing the great purpoſe entruſted to my care.

" The ſtate of quiet and ſecurity uſually attending our encampments was interrupted, whilſt at *Schiacha*, by the arrival of ſome Siwahans,

Siwahans, who, about eight o'clock in the evening, came with intelligence, that a numerous horde of Arabs from the vicinity of *Faiume* were hovering in the Defert, ready to fall upon our caravan. Thefe meffengers at the fame time affured us, that the people of Siwah had refolved to come to our affiftance, and to efcort us to the next watering-place; adding, "that their little army would arrive in a few hours, determined to rifk with us every thing in oppofing the attack of the Bedouins," whofe force they repreſented as conſiſting of from 800 to 1000 men. Our leader, the Sheik of the Twaters, immediately aſſembled the principal people of the caravan, when it was decided not to defert our poſt, but to await the enemy. Scarcely was our little council broke up, when we heard from afar the braying of ſome hundred aſſes, giving notice of the approach of the *Siwahans*. They uſe this animal on their military excurſions, from the advantage it affords of more eaſily proceeding by narrow and rugged paſſes among the mountains, and evading or attacking any enemy, who from ignorance of the country, or from the nature of its cattle requiring ſafer roads, is obliged to confine its march to broader defiles or vallies. Some men were immediately diſpatched from the caravan, requiring the Siwahans to halt at half a mile diſtance from our poſt. The night paſſed in diſquietude and alarm: each got his arms in readineſs, and prepared for a battle on the enſuing day. A little before ſun-riſe, the Siwahans advanced on foot, and gave apprehenſion of immediate attack. Some *Augilans* rode forward, to inquire their intentions, and were anſwered, "that the caravan had nothing to fear:" on reporting this to the Sheik, he ſent the meſſengers back, to ſay he ſhould conſider and treat them as enemies, if they advanced a ſtep further. On this meſſage the *Siwahans* halted, formed a circle, and invited ſome *Augilans* to a conference. During all this time, I remained quiet with my baggage, having ſent my interpreter to collect intelligence of what was paſſing. Seeing him return, and judging from his manner and haſte, that he had ſomething of importance to communicate, I ran to meet him. He immediately accoſted me with, "curſed be the moment, when I determined upon this journey; we are both of us unavoidably loſt men; they take us for Chriſtians and ſpies, and will aſſuredly put us to death." With theſe words he left me, and ran to the baggage, where he exchanged his ſingle gun for my double barrelled one, and armed himſelf with two brace of piſtols. I upbraided him with his want of firmneſs, told him "a ſteady and reſolute conduct could alone preſerve ourſelves and friends, and reminded him that his preſent behaviour was preciſely ſuch as to give weight to the ſuſpicions entertained:" I further urged, "that on his own account he had nothing to fear, having for twelve years been a Mahommedan, and perfectly acquainted with the religion and cuſtoms; that myſelf alone was in danger, and that I hoped to avert it, provided *he* did not intermeddle with my defence." "Friend (anſwered he) you will never hear of danger: but this time you will pay for your temerity."

"Perceiving that terror had wholly deprived him of the neceſſary temper and recollection, I now left him to himſelf, and walked up unarmed, but with a firm and manly ſtep, to this tumultuous aſſembly.

"I en-

" I entered the circle, and offered the Mahometan ſalutation, " *Aſſalum Alekum*," but none of the *Siwahans* returned it. Some of them immediately exclaimed.—" You are of the new Chriſtians from Cairo, and come to explore our country." Had I at this time been as well acquainted with Mahometan fanaticiſm, and the character of the Arabs, as I have been ſince, I ſhould have deduced my defence from the very terms of the accuſation, and ſtated that I was indeed from Cairo, having fled from the Infidels; as it was, I anſwered nothing to this general clamour, but ſat down and directed my ſpeech to one of the Chiefs, whoſe great influence I knew, and who had been often in my tent whilſt at *Siwah*. " Tell me, brother (ſaid I) haſt thou ever before known 300 armed men take a journey of three days, in purſuit of two men, who dwelt in their *midſt* for ten days, who had eaten and drank with them as friends, and whoſe tents were open to them all? Thyſelf haſt found us praying and reading the Koran; and now thou ſayeſt we are Infidels from Cairo; *that is*, one of thoſe from whom we fly! Doſt thou not know, that it is a great ſin to tell one of the faithful that he is a Pagan?" I ſpoke this with an earneſt and reſolute tone, and many of the congregation ſeemed gained over by it, and diſpoſed to be favourable to me: the man replied, " that he was convinced we were not Infidels, that he had perſuaded no one to this purſuit, and as far as depended on him alone, he was ready to return to *Siwah*." On this I turned to one of the vulgar, who was communicating ſome of the accuſations againſt me to the people of our caravan. " Be thou ſilent (ſaid I) would to God, that I were able to ſpeak well the Arabic, I would then aſk queſtions of thee, and of hundreds like thee, who are leſs inſtructed in the *Iſlam* than I am." An old man on this obſerved, " This man is younger than the other, and yet more courageous!" I immediately continued, " My friend is not afraid of thee, but thou oughteſt to have fears of my friend: doſt thou know what it is to reproach a man, who lives with ſultans and with princes, with being an Infidel?" I was then aſked for what purpoſe we carried Chriſtian papers. I now found that my interpreter had unwarily ſhewn a paſſport which I had obtained from General Bonaparte, with a view not to be detained at the French poſts through which I was to paſs to the caravan. My interpreter at this moment came up, and finding me alive, and the aſſembly leſs angry and violent, than when on being firſt queſtioned, he had exaſperated them by inconſiderate and perplexed anſwers; he recovered himſelf, and ſtood ſufficiently compoſed and collected, whilſt I explained partly in German, partly in Arabic, what had paſſed. Knowing, however, that the paper in queſtion would be demanded, and not chooſing to truſt to his prudence in the manner of producing it; I went myſelf for it to the tent, and returning, brought likewiſe a Koran with me. I immediately tendered the paper to a Chief of the *Siwahans*, who having unfolded it, aſked, " if any by-ſtander could read it." I could not help ſmiling at the queſtion, perilous as was my ſituation. The ſame queſtion was then put to us, when I anſwered, " that we did not underſtand what it contained, but were told, it would allow us to quit Cairo without being moleſted." " This is the book (interrupted my interpreter) which I underſtand:" and immediately took the Koran from my hand. We were ordered, by

by reading in it, to give proof of our being truly of the religion. Our learning in this reſpect went far indeed beyond the ſimple abiſity of reading. My companion knew the entire Koran by heart, and as for me, I could even then write Arabic, and well too: which with theſe people, was an extraordinary proficiency in learning. We had ſcarcely given a ſample of our reſpective talents, when the chiefs of our caravan, who to this moment had been ſilent, now took loudly our part; and many of the Siwahans too, interfered in our favour. In ſhort, the inquiry ended to our complete advantage, though not without the murmuring of ſome in the multitude, who loſt the hopes of plunder which the occaſion might have afforded.

"Thus the character of Muſſulman which I aſſumed was firmly eſtabliſhed, and I ſhall not be ſubjected in future, to like inquiries, on which, perhaps, more deciſive proofs might be required, and which I could not give. The ſecurity of my future voyage is thus aſſured, and ſo great an advantage more than compenſates for ſome loſſes attending the above incident, but which yet I muſt regret." P. 31.

Having ſurmounted this obſtacle, which might have checked the ardour of any common adventurer, the traveller proceeded towards Mourzouk. The next place of any importance at which he arrived was Augila, which Herodotus places at ten days journey from the city of the Ammonians, and which occupied theſe travellers nine days by forced marches; exhibiting another remarkable proof of the extreme accuracy of the Greek hiſtorian. From Augila we accompany Mr. Horneman to Temiſſa, through a march of almoſt perpetual ſolitude, and a wearifome journey of ſixteen days; this march, however, and this period, brought him within the territory of Fezzan. A Chapter is employed in deſcribing the mountainous deſert of Harutſch. The cuſtoms of the people in the diſtrict of Temiſſa are thus briefly deſcribed.

"We were yet an hour's march diſtant from Temiſſa, when the inhabitants of that place greeted the caravan with welcome and congratulation on its arrival. They put queſtions without number, concerning our health, intermingling wiſhes for peace in the Arabian ſtile and manner. The inceſſant repetition of the ſame words appeared to me extraordinary, but I was ſoon given to underſtand, that it denoted polite manners, according to the uſage of the country. The more noble and educated the man, the oftener did he repeat his queſtions. A well dreſſed young man attracted my particular attention, as an adept in the perſeverance and redundancy of ſalutation. Accoſting an Arab of Augila, he gave him his hand, and detained him a conſiderable time with his civilities, when the Arab being obliged to advance with greater ſpeed to come up again with his companions, the youth of Fezzan thought he ſhould appear deficient in good manners if he quitted him ſo ſoon: for near half a mile he kept running by his horſe, whilſt all his converſation was, How doſt thou fare? Well, how art thou thyſelf? Praiſed be God thou art arrived in peace! God grant thee peace! How doſt thou do, &c. &c.

"On

"On our approach to Temiſſa, the pilgrims arranged themſelves with their kettle drum and green flag. The merchants formed a troop, at head of the caravan, and pranced and curvetted their horſes as they led on, and in this manner we paſſed on to our place of encampment near the town, whilſt the women aſſembled without the walls, welcomed us in their Arabian cuſtom with reiterated and joyful exclamation, to which we anſwered by diſcharge of our fire-arms; and theſe compliments continued till we pitched our tents in a grove of date trees." P. 53.

The next place in our traveller's itinerary of any note is Zuila, which is praiſed for the hoſpitality of its inhabitants. From hence we are conducted to Mourzouk, the object of immediate reſearch. The individuals of the caravan were introduced to the Sultan with the following ceremonies.

"The Sultan had poſted himſelf on a riſing ground, attended by a numerous court, and a multitude of his ſubjects.

"Our caravan halted, and every perſon of the caravan, of any importance, diſmounted to ſalute him. With others I approached, and found the Sultan ſeated on an old-faſhioned elbow chair, covered with a cloth ſtriped red and green, and placed at the extremity of an oval area, round which ſoldiers were drawn up, of but mean appearance. The Sultan himſelf wore the Tripolitan veſt, and over it a ſhirt or frock, embroidered with ſilver, in the Soudan manner. Cloſe to him, on each ſide, were white Mamelukes and Negro ſlaves, with drawn ſabres; behind theſe were ſix banners, and black and half-naked ſlaves, holding lances and halberds, of a faſhion as old perhaps, as the times of Saladin. We entered the circle by an opening left facing the Sultan, and about the middle of the area: according to the ceremonial of his court, we pulled off our ſlippers, and approached barefoot to kiſs his imperial hand. Each having paid his compliment, alternately paſſed to right or left, and ſeated himſelf behind the Sultan: the merchants being thus ranged in two equal groups on either ſide the throne; laſtly entered the Sheik of the pilgrims, with his ſabre drawn, and kettle-drum, and green flag of Mecca borne before him. The pilgrims followed, chaunting praiſes to God, who had ſo far conducted them in ſafety; and continued their hymns until the Sultan was pleaſed to diſmiſs their leader, with a gracious promiſe of ſending his royal preſent of dates and meat to every tent. This ceremony of audience being over, the Sultan remounted his horſe and rode back to the city of Mourzouk, preceded by kettle-drums and banners, and amidſt his lance-men and halbardiers; whilſt his courtiers, joined by the Arabs of our caravan, pranced and curvetted their horſes on each flank of the proceſſion." P. 60.

The following Chapter is employed in deſcribing the people of Fezzan, the natural hiſtory, and cuſtoms of the place. The population is ſaid to be about 75,000 ſouls: the inhabitants are deſcribed as languid, feeble, and effeminate, addicted to drunkenneſs and ſenſuality, and by no means unacquainted with

with thoſe terrible diſeaſes which are the ſcourge of the moſt civilized people. Here the narrative of the traveller terminates; not, however, without the promiſe of a more enlarged and circumſtantial detail, when he ſhall have the good fortune of returning to his country. For this he has our ſincereſt good wiſhes, to which he appears not more entitled from the plain and ſimple honeſty of his mind, than for his perſonal intrepidity in every ſcene of trial and of danger, for an ardour in the accompliſhment of his object which nothing ſeems able to interrupt or intimidate, and finally for the very ſerious importance which his diſcoveries promiſe to various branches of human knowledge.

A long and intereſting Appendix ſucceeds, the ſubjects of which it may be ſufficient conciſely to notice. The firſt article is a paper of Obſervations on Mr. Horneman's Deſcription of the Country and Antiquities of Siwah, with Reference to ancient Accounts of the Oaſis and Temple of Ammon, by Sir William Young, Secretary to the Society. This is learned, intereſting, and ingenious. The Poſtſcript gives ſome further account of the traveller, after his arrival at Mourzouk. He proceeded to Tripoly, from whence he again returned to Mourzouk, with the determination of immediately ſetting off for Bornou. The country between Tripoly and Mourzouk is ſo very imperfectly known, that we ſhould much regret not receiving any deſcription of it from Mr. Horneman, were it not for the well-grounded expectation that our curioſity will hereafter be fully ſatisfied.

The following Letter cannot, nor ought it to be abridged.

"SIR,

"Our caravan is on the point of ſetting off for Bornou, myſelf ſhall join it in the evening.

"Being in an excellent ſtate of health, perfectly inured to the climate, ſufficiently acquainted with the manners of my fellow-travellers, ſpeaking the Arabic language, and ſomewhat of the Bornou tongue, and being well armed and not without courage, and under protection of two great Shereefs, I have the beſt hopes of ſucceſs in my undertaking.

"The Soudan caravan left this place about a month ago; I did well not to join it, as ſome time paſt a number of Tibbo were ſeen hovering, with an intention of attacking that caravan.

"Being the firſt European traveller undertaking ſo long a journey in this part of the world, *I will not put my diſcoveries to the hazard, by expoſing myſelf to the caſualties of long and unneceſſary reſidence and delays in any one place*, and propoſe ſtaying no longer at Bornou than till the month of September, when I ſhall proceed to Caſhna with the great caravan, which always about that time of the year ſets out from Bornou for Soudan.

"I can-

"I cannot yet decide on my further procedure on leaving Soudan, or Caſhna, but you may depend on my beſt intentions and wiſhes to give full ſatisfaction to the Society.

"Conſider this letter as the laſt for this year, or perhaps as the laſt before my arrival at ſome port on the coaſt of Africa. March the 24th I ſent a long letter from Tripoly, and being by a good opportunity, have no doubt of its arriving ſafe.

"In addition to what I ſtated in my letter of the 24th of March, I have to obſerve, that in the ſmall-pox, the application uſed here to preſerve the eyes of children, conſiſts of what they term *famſine* (tamarinds) and *zurembula zigellan* (onions) and this with good effect, as I am told.

"I have more particularly made inquiry reſpecting venereal diſorders, and can confirm what I before wrote, that ſalts and coloquintida (in Arabic *handal*) are ſpecific remedies for that diſeaſe in this country, and uſed in the manner I deſcribed.

"From every information I can collect, the natives of Fezzan are not ſuſceptible of venereal infection more than once in their lives. It is ſingular, that notwithſtanding there is a great difference as to the nature of this diſeaſe, between poxes brought here by the caravan from Soudan, and by thoſe from Tripoly and Cairo, yet never (or at leaſt very ſeldom) can a man get theſe two ſorts one after the other in the courſe of his life.

"Some days paſt I ſpoke to a man who had ſeen Mr. Brown in Darfoor; he gave me ſome information reſpecting the countries he travelled through, and told me, that the communication of the Niger with the Nile was not to be doubted, but that this communication before the rainy ſeaſon was very little in thoſe parts; the Niger being at the dry period repoſing, or *non fluens*.

"Not long ago, the ſame cuſtom was obſerved at Bornou as in ancient time at Cairo; "a girl very richly dreſſed, was thrown into the river Niger."

"Comparing my enquiries as to Soudan, and its communication with the weſtern and ſouth-weſtern coaſts of Africa, it muſt lay generally by the way of Nyffé and Jerba, and be twelve times greater than that between Fezzan and Soudan.

"I recommend myſelf to your remembrance, and aſſuring you of my great eſteem, am

"SIR,
"Your moſt obedient,
"FREDERICK HORNEMAN." P. 102.

Six Sections ſucceed, which communicate to the reader ſuch intelligence concerning the interior part of North Africa as Mr. Horneman was able to procure. Much of this portion is very intereſting. Among other things we learn that, in all probability, Hauſſa, or Houſſa, which was generally underſtood to be a city even larger than Tombuctoo, is the name of a province. We learn alſo, that is, as far as Mr. Horneman's intelligence may be relied on, that the Niger, which in Soudan or Hauſſa, for they are ſynonymous, is called Gu bi or Gaora,

Gaora, takes a ſouthern direction from Burnu, and falls into the Nile to the ſouth of Darfoor.

For the remainder of the volume, we are indebted to Major Rennell. It conſiſts of geographical illuſtrations of Mr. Horneman's route, and additions to the general geography of Africa. This part is alſo accompanied by an excellent Map, which ſhows the progreſs of diſcovery and improvement in the geography of this part of the globe. It muſt be perfectly unneceſſary to ſtate, how highly theſe remarks of Major Rennell are entitled to the ſtudy and the praiſe of the curious reader. The following general obſervations are the reſult of the Major's examination of the diſcoveries of the different African travellers.

"It is an unqueſtionable fact, that Geography has gained very conſiderably by Mr. Horneman's travels; though not quite ſo much as if he had tranſmitted the general bearings of the different portions of his routes; as well as the latitudes of ſome important geographical points; together with an account of the time employed between Fezzan and Tripoly. However, very great allowances muſt be made, for the critical ſituation in which he was placed; from the difficulty of ſupporting the character he had aſſumed, whilſt he was forwarding the purpoſes of the Aſſociation.

"It may be juſtly remarked, that the courſe of a few years, has ſolved many of the queſtions reſpecting the geography and natural hiſtory of Africa, that appeared the moſt important and curious, during a ſeries of ages: and it may be added, that the phyſical geography of Africa, turns out to be more remarkable than was even ſuppoſed.

"Of the queſtions either wholly, or in part, ſolved, may be reckoned the following:

"Firſt. The general direction of the ſtream of the *Niger*, now proved by Mr. Park, to be from weſt to eaſt; although the *place* and *mode* of its termination, are not *exactly known*.

"Secondly. The place of the remote head of the Nile; in all ages a *deſideratum*: and which, although it has not been actually viſited, may fairly be believed, on the authority of Mr. Browne's information: more eſpecially, as it agrees ſo nearly with the report of the Darfoor people, to Ledyard, at Cairo; with the reports of the Arabian geographers; and with the information collected by M. Maillet, in Egypt.

"Thirdly. The place of the Oaſis, and remains of the temple of Jupiter Ammon; diſcovered by Mr. Browne, and corroborated by Mr. Horneman: as alſo, the exact poſition and extent of the Greater Oaſis, by Mr. Browne; and the approximated poſition of the Leſſer Oaſis, by the joint inquiries of the ſame gentlemen.

"Fourthly. The poſition of the nation called *Garamantes* by the ancients; derived from information collected by the African Aſſociation.

"Fifthly. The truth of the queſtion reſpecting the *Lotus*; which, conſidered fairly, and ſtripped of the poetical ideas annexed to it, is really what the ancients deſcribed it to be. The merit of this diſcovery, or at leaſt, the diſtinct proof of it, reſts, in a great meaſure, with Mr. Park.

"Sixthly.

" Sixthly. The proof of certain facts ſtated by the ancients; as,

" 1. The Dates of the diſtant inland tracts, being gathered by the people of the ſea coaſt.

" 2. The *Mons Ater* of Pliny, recogniſed in the *Black Harutſch.*

" 3. The ſite of Memphis, before involved in doubt and obſcurity.

" 4. The ſingular conformation of the Mound of *Buboſtis*, in Lower Egypt, proved by the French *Sçavans.*

" Although a part, only, of theſe diſcoveries, have been made by perſons employed by the Aſſociation, yet it is probable that the gentleman to whom we owe ſome of the moſt brilliant of them, was in part determined to the purſuit, by the diſcuſſions ſet on foot by the Aſſociation; which had been eſtabliſhed ſome years before Mr. Browne's travels commenced." P. 186.

Thus we conclude our account of a volume, of which the intereſting information it communicates is very far beyond the proportion of its bulk. Happy ſhall we be, at ſome future period, not, we hope, very remote, to congratulate the public on the auſpicious return of Mr. Horneman to this country; and, by detailing the ſucceſsful continuation of his laborious reſearches, at the ſame time promote the circulation of geographical knowledge, and confirm and eſtabliſh the reputation he will ſo well and ſo honourably have deſerved.

ART. II. *Lectures on Eccleſiaſtical Hiſtory. To which is added, an Eſſay on Chriſtian Temperance and Self-Denial: by the late George Campbell, D. D. Principal of Mariſchal College, Aberdeen. With ſome Account of the Life and Writings of the Author. By the Rev. George Skene Keith, Keith Hall, Aberdeenſhire. In Two Volumes.* 8vo. 16s. Johnſon. 1800.

AN Advertiſement is prefixed to theſe Lectures by the editor, which very conciſely explains the nature of the publication. The Lectures are in number twenty-eight, and form a conſiderable part of a courſe delivered in Mariſchal College; and they have been ſelected, as having been particularly judged to be " the moſt curious and entertaining." The learned author himſelf, it appears, had tranſcribed and reviſed them, and to the day of his death was making additions to them. The editor, in the ſame Advertiſement, pronounces them to be " clear and *deciſive* in all that may be termed the hinge of the controverſy between High Church and others;" adding that, " ſeldom, very ſeldom indeed, has the ſubject been treated with the perſpicuity, candour, and moderation, which diſtinguiſh the writings of Dr. Campbell."

Dr.

Dr. G. Campbell's name and reputation are well known, and "perſpicuity, candour, and moderation," are but what we ought to expect to find in all his works. Nevertheleſs, Dr. Campbell's notions of church government were not in uniſon with our own; nor, upon a careful peruſal of the work before us, can we be brought to ſubſcribe to the expreſſion applied by the editor to his arguments upon this head, namely, that he is *deciſive* in what he terms "the hinge of the controverſy between High Church and others;" for, under this expreſſion, we conclude he means to embrace all that is acknowledged of epiſcopacy, as it obtained in the firſt ages of the Church. As to the gradual eſtabliſhment of the papal hierarchy, Dr. Campbell has, indeed, with great ability, judgment, and clearneſs, brought together ſome of the ſtrongeſt and moſt *deciſive* proofs of its being a moſt unwarrantable and barefaced uſurpation. In the whole of this part of his enquiry, Dr. C. reſts his arguments on facts, which though long known to thoſe converſant in ſuch matters, are well expoſed and admirably arranged by the learned Profeſſor.

With reſpect to the queſtion of epiſcopacy, though Dr. Campbell is careful to pronounce it (as eſtabliſhed in moſt Proteſtant countries) to be a very allowable form of church government, yet, through a natural partiality to the church he belonged to, he obviouſly prefers the form of the Scottiſh Preſbyterian Church, as nearer to the form moſt approved by the Apoſtles. According to him, indeed, epiſcopacy and preſbytery, in the modern ſenſe of theſe words, are both deviations from the polity of the churches founded by the Apoſtles, which he deſcribes as *congregational*, and independent on each other. On this ſubject, he has adopted the opinions of the celebrated author of *An Enquiry into the Conſtitution, Diſcipline, Unity, and Worſhip of the Primitive Church*, publiſhed in 1713; and ſeems even to have ſometimes quoted the Greek and Latin Fathers of the Church, through the medium of that work, without conſulting the original authors. The controverſy upon this point has occupied the attention, and employed the pens, of ſo many able judges of the ſubject; and every paſſage in the writings of the early Fathers on this head have been ſo repeatedly handled and appealed to on both ſides, that we muſt think it reduced to a mere matter of conſcience. Diſputes between the really learned, and the truly ſincere, are no longer neceſſary. Each ſide ſhould be left to draw their own concluſions; only this ſhould be noted, that if epiſcopacy, cleared of papal corruptions, may be admitted, as the learned Profeſſor actually admits, it to be capable of every good effect ariſing from church government, then great care ſhould be taken not

to unſettle the minds of the unlearned and unſtable, to the hazard of occaſioning ſchiſms and diviſions, by depreciating the forms to which they have been attached.

From Dr. C.'s own account of the Primitive Church, any perſon might diſcover, we think, both the expediency and the apoſtolic inſtitution of epiſcopacy; though many local circumſtances and changes may have neceſſarily operated, as well to extend the epiſcopal juriſdiction, as to advance and improve the outward circumſtances of the heads of the church. But if epiſcopal government be not neceſſarily objectionable, but when well regulated, may ſtand upon at leaſt as ſure a footing as the Preſbyterian, where is the utility and candour of repreſenting it always as a wilful uſurpation? When, in fact, if it were allowed to be not ſtrictly of divine inſtitution, it would ſtill be but another form of eccleſiaſtical preſidency. Thus much we thought fit to ſay, becauſe, notwithſtanding the high character and eminent ſituation of the learned author of theſe Lectures, ſome expreſſions have undoubtedly eſcaped him, too much leaning this way; too much confounding epiſcopacy in general with the abſurd uſurpations and extravagant appointments under the See of Rome; and even too much countenancing thoſe democratical principles, which have ſo long threatened ruin both to Church and State.

Mr. Keith, the editor of theſe Lectures, has very much enhanced the value of the publication, by prefixing a copious and intereſting account of the learned and reſpectable author. From which we learn that he was a native of Aberdeen, and born on the 25th of December, 1719; his father being the Rev. Colin Campbell, one of the miniſters of that city; at firſt he was deſigned for the profeſſion of the law, which however he early gave up. Soon after the commencement of his theological ſtudies, a ſociety was formed, called the Theological Club, of which Dr. Campbell was a very active and valuable member, being generally eſteemed "the life and ſoul of the ſociety." The club was eſtabliſhed in 1742, and being diſſolved a few years afterwards, a new one was formed in 1758, under the auſpices of Dr. Reid*. This laſt ſociety did not confine itſelf to theological ſubjects.

Dr.

* For the amuſement of the reader we ſhall ſubjoin liſts of theſe two ſocieties. Of the firſt, beſides Mr. Campbell, were, John Glennie, now the Rev. Dr. Glennie, Miniſter of Mary-Culter, Mr. James M'Kail, afterwards Miniſter of Monwhitten, Mr. William Forbes, Mr. Alexander Forbes, Meſſrs. Watt, Grant, David Brown, William Moir,

Dr. Campbell became Principal of Mariſchal College, in 1759, on the demiſe of Dr. Pollock. It was ſoon after this appointment, that he publiſhed his moſt able *Diſſertation on Miracles*. In 1771, he was elected Profeſſor of Divinity in the Mariſchal College, in the room of Dr. Gerard. In 1776, he publiſhed his *Philoſophy of Rhetoric*. In 1779, he publiſhed a Sermon on *the happy Influence of Religion on Society*, from which the editor gives us ſome extracts, which we think highly deſerving of notice.

"Religion is highly conducive to the exaltation and felicity of the body politic (or nation) by the tendency and extent of its laws; by the aſſiſtance which it gives to the civil powers, both in ſecuring fidelity and in diſcovering truth; by the nature and importance of its ſanctions; and by the poſitive enforcement of equity and good government on the rulers, and of obedience and ſubmiſſion on the people." He concludes this diſcourſe with two reflections. The firſt is, that "the ſecular powers ought to give all poſſible countenance to religion, as the principal ſupport of their authority, and to the ordinances of divine worſhip, the principal external means by which a ſenſe of religion is propagated and preſerved among mankind." The ſecond inference is written in ſuch maſterly language, that though this diſcourſe was both preached and publiſhed many years before the late convulſions in Europe, one would almoſt think that he had ſeen, with a prophetic eye, the baneful effects of throwing off all regard to religion. "If religion," ſays he, "is of ſuch indiſpenſable neceſſity for the ſupport of civil ſociety, what ſhall we think of the patriotiſm, or public virtue, of thoſe who aſſiduouſly endeavour, as far as their influence extends, to undermine its fundamental principles, and ſet men looſe from all its obligations? Do not ſuch appear to be as real enemies to their country as to chriſtianity? Some perhaps would not ſcruple to add enemies to human nature. Let people but coolly aſk themſelves if our free-thinkers, our ſpeculative and philoſophical latitudinarians, ſhould ſucceed in the dark deſign, they ſeem ſometimes ſo zealouſly to proſecute, and if the diſbelief of the principles, and the diſregard of the rules of religion, which already appear in too many, and plainly ſhow their evil influence on the morals of the age, ſhould, agreeably to the ordinary courſe of things, deſcend to the loweſt ranks, and become univerſal, what will be the conſequence? Who can heſitate to anſwer

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Moir, Thomas Mercer, John Freebairn (Miniſters afterwards of different churches) Dr. Alexander Gerard, Profeſſor of Divinity in Mariſchal and King's Colleges, and James Trail, afterwards Biſhop of Down and Connor. Of the ſecond ſociety, Dr. Campbell, Doctors Reid and Gregory, Dr. David Skene, a Phyſician, Dr. Robert Trail, Mr. John Stewart, Profeſſor of Mathematics in Mariſchal College, Dr. A. Gerard, Profeſſor of Divinity, Dr. James Beattie, Profeſſor of Moral Philoſophy, Dr. George Skene, Profeſſor of Natural Philoſophy, and Mr. John Farquhar.

the

the utter fall of religion? Let it not be pretended, that there is no danger from the reaſonings of ſceptics, becauſe they are far above the comprehenſion of vulgar underſtandings. For thoſe men will fondly adopt the concluſion, who are incapable of apprehending aught of the premiſes. The authority of great names among the learned will ever be to them a ſufficient foundation; and if once our faith is ſubverted, is any ſo blind as to imagine that religion will fall alone? Can her diſgrace fail to be accompanied by that of virtue and good manners? In ſuch a general ruin who will be ſafe? Can we be vain enough to imagine, that our laws and liberties, or any part of the conſtitution, will long ſurvive? The ſubject is too full of horror to expatiate on. I leave it to the ſerious reflections of my hearers." P. xxxiii.

The laſt work which Dr. Campbell lived to publiſh, was his tranſlation of *the Goſpels*, with preliminary diſſertations and explanatory notes, in two quarto volumes. In noticing the public prayers of Dr. C. the editor makes ſome remarks, which we cannot but think not only very judicious, but from their purport, particularly recommendatory of an eſtabliſhed Liturgy. We ſhall extract the whole paſſage, both for the credit of Dr. C. and the value of the obſervations alluded to.

"Beſides his ſermons, divinity prelections, and different publications, there is yet one part of his public character as a clergyman, that deſerves to be conſidered, viz. the appearance he made when offering up public prayers. As there is no liturgy in the eſtabliſhed church of Scotland, there is, in this reſpect, a wonderful diverſity among the different Scotch preachers. It does not admit of a doubt, that in times of civil commotion, the clergy of that church poſſeſs great power, or may have very conſiderable influence on the minds of the people, by having the public prayers expreſſed in ſuch language as they themſelves chooſe to adopt, when ſpeaking as the mouths of their reſpective congregations. This was frequently, and ſometimes fatally, experienced during the civil wars in the laſt century. But even on ordinary occaſions, a public ſpeaker, who is a man of piety, finds, that independently of the duty of this part of worſhip, a good prayer has all the effect, which a great orator propoſes to produce by the exordium, or introduction, of his diſcourſe, *reddere auditores benevolos, attentos, dociles*;—to conciliate the good-will of his hearers, to raiſe their attention, and to make them willing to receive inſtruction. It is alſo true, that in the laſt age, ſome preachers uſed too much freedom in their expreſſions, and that of late years a vile fuſtian, or language loaded with epithets, has been ſometimes uſed in public prayers. But this pious and learned man always roſe up with great modeſty and humility, and offered up public prayers in that ſimple language, which is characteriſtic of true devotion, avoiding all pompous expreſſions, and all technical phraſes, or words, which are uſed in religious controverſy (and which mark the ſectary rather than become the chriſtian, when ſpeaking to his God) often warming the hearts of his hearers with the piety of his ſentiments,

ments, but always expreſſing thoſe ſentiments with the greateſt ſimplicity, and humble, though elevated, devotion." P. xxxix.

We have, p. l. of the Life, a curious and intereſting account of a converſation, held between Dr. C. and Dr. David Cruden, during an illneſs, in which the former had given up all hopes of living. The latter part we ſhall tranſcribe, for the ſatisfaction of all true believers.

" After prayer, he again took my hand, and preſſed it with more force, ſaying, *God has been pleaſed to give me ſome underſtanding of his promiſes in the goſpel of his ſon Jeſus Chriſt. Theſe I have communicated to others in my life. I now entertain the faith and hope of them; and this may be conſidered as the teſtimony of a dying man.* This he ſpoke with a higher elevation of voice, and in a very feeling manner, inſomuch, that from the ardour of his mind exciting him to ſpeak more ſtrongly than what his feeble frame could bear, and from the exertion on the occaſion, it was wiſhed by ſilence to lead him to finiſh the converſation." P. li.

In June, 1795, he reſigned his Profeſſor's chair to Dr. William Laurence Brown, in a manner very honourable to his character.

Dr. C. died April, 1796. Many very intereſting particulars of his character are preſerved by Mr. Keith, which it is out of our power to tranſcribe at length: his character in general is thus ſummed up at the concluſion of his life.

" Thus lived, wrote, and died, Dr. George Campbell. His character may be thus ſummed up in a few ſentences. His imagination was lively and fertile—his underſtanding equally acute and vigorous—and his erudition was at once very deep and wonderfully diverſified. His piety was unfeigned—his morals unimpeached—his temper chearful—and his manners gentle and unaſſuming. His love of truth was even more remarkable than the uncommon ſucceſs with which he ſought after it. Where intuitive faculties could be of ſervice to any man, he ſaw at once if he ſaw at all. But his deep perſpicacity was not ſatisfied with a ſuperficial view of any thing: his piercing eye darted to the bottom of every ſubject, to which diſcernment could be applied. Where ſtudy and reflection were neceſſary, he could beſtow as much time on patient thinking, as if he had been poſſeſſed of no genius at all, and had acquired only a ſmall ſhare of erudition. And when once he began to examine any ſubject, he was never ſatisfied till he had viewed it in every light in which it could be ſeen. He always ſought for truth in the love of truth—but he could not bear to be ſuſpected of deviating from it; for he neither courted thoſe who might ſupport, nor feared thoſe who did oppoſe him. The tone of his mind was high, and he would not let it down from the elevation of truth and of virtue. Whether engaged in converſation, or employed in ſtudy, he could paſs eaſily from the lighteſt ſubject to the moſt ſerious one. And the reach of his mind was ſo great, as to comprehend a great

a great variety of ſubjects. He could explore the cauſes of that pleaſure, which ariſes in the mind, from dramatic entertainments, and lay down the rules of ſcripture criticiſm. He could illuſtrate the whole theory of evidence, or detect the falſe reaſonings of Mr. Hume. He could explain the ſpirit of the goſpel, marking the extremes of ſuperſtition and enthuſiaſm; and both as a philoſopher, and a divine, declare the nature, extent, and importance, of the duty of allegiance. While he zealouſly contended for the faith, he could warn the chriſtian againſt imbibing a perſecuting ſpirit; and yet ſhow the influence of religion upon civil ſociety, warning his countrymen againſt infidelity, before they had ſeen its dreadful effects. He could, with manly eloquence, deſcribe the ſucceſs of the fiſhermen of Galilee, while preaching the doctrine of the croſs to prejudiced Jews, learned Greeks, and ambitious Romans;—and at the ſame time, with well applied erudition, he could delineate the characters of the pretended ſucceſſors of the apoſtles, and trace the progreſs of the hierarchy through all the dark and middle ages, until the reformation of religion. As the principal of a college, a profeſſor of divinity, or a miniſter of the goſpel—as a true patriot, a good man, and a ſincere chriſtian—*Quando ullum inveniet parem?*" P. lvii.

Annexed to his life, is a general view of Dr. C.'s Prelections in Theology, very well drawn up; and a Copy of a Letter from Mr. Hume to the Profeſſor, on the publication of his Diſſertation on Miracles.

To paſs now to the Lectures themſelves. The firſt and ſecond are introductory, containing many uſeful directions for the ſtudy of the Scriptures, as well as for acquiring a competent knowledge of the ſacred writers themſelves, and the chief circumſtances relating to the ſeveral books that paſs under their names. In the third Lecture, he begins his account of the origin and progreſs of Church Government. It is in this Lecture that, ſpeaking of the mixture of the civil and eccleſiaſtical powers, Dr. C. takes occaſion to object to the principle of the Engliſh Teſt Act. On this ſubject we muſt ſay, that though the learned Profeſſor is far from adopting the coarſe language, yet he very much falls into the common cant, of the moſt ignorant objectors to this ſyſtem of policy; dwelling much on the perverſion of ſo holy a ſacrament. It would certainly be a circumſtance much to be lamented, if ſo ſacred an inſtitution ſhould be perverted in any way; which it certainly would be, if it ſhould be applied to any other than the moſt ſerious purpoſes. But what more ſerious purpoſe can be imagined, than the public teſtification of a man's faith and principles, for which, as being ſo ſacred an ordinance, this ſacrament is peculiarly adapted. Evils, of great and deplorable magnitude, having been found to ariſe from admitting different ſectariſts into offices of government, it was wiſely and provi-

dently ordained by the ſtate, that, in future, none ſhould be ſuffered to acquire ſuch power, but thoſe whoſe religious profeſſions were in conformity to an eſtabliſhed inſtitution. Now, according to ſuch inſtitution, every ſincere and devout Chriſtian is held to be bound for the good of his ſoul, and, independent of all civil conſiderations whatſoever, to participate frequently "in the holy communion of the body and blood of Chriſt." The enquiry that is meant to be made, therefore, under the Teſt Act is, not whether he has occaſionally conformed to qualify for a civil truſt, but whether, from the obligation of his profeſſion as a Chriſtian, he has been in the habit of participating in this holy rite, "according to the forms of the eſtabliſhed Church." No perſons can be more diſpoſed than we are, to preſs this earneſtly on the conſideration of thoſe infatuated people, who do ſo dreadfully pervert this holy ſacrament to worldly purpoſes; but, as long as nothing leſs than a ſacred obligation can ſecure us from the riſk of evils of incalculable magnitude, we cannot feel diſpoſed to abandon the principle of the Act; though, as happens alſo too often in the caſe of perjury, there may be ſome ſo baſe, and ſome ſo daring, as to make a mockery of the moſt ſacred inſtitutions.

In the fourth Lecture, the author (having treated in the preceding of what he calls "the Uſurpations of the Church on the temporal Powers") proceeds to the general purport of his Lectures, "the Uſurpations of Part of the Church upon the collective Body." It is in this Lecture, then, and the ſeven following, that he enters into the controverſy relative to the form of Church Government inſtituted by the Apoſtles. The uſual references to the Fathers are diſcuſſed, as well as the different interpretations of the names, titles, and offices which occur in the apoſtolic writings; but the quotations from the Fathers are partially made, and the interpretations of the names of offices do not always indicate an intimate acquaintance with the language of Chriſtian antiquity. As the whole, taken together, amounts only to a freſh proof, that different concluſions *may* be drawn from the ſame premiſes; we ſhall do no more than adviſe the reader, whoever he may be, before he judges and decides, "*audire alteram partem*," eſpecially as it is ſupported by Hooper, Hammond, Maurice, Potter, and others, too many to enumerate. It is true, the learned Profeſſor applies himſelf particularly to anſwer ſome of the arguments adduced by theſe very writers, yet certainly not with ſuch ſucceſs as to overrule any of our former opinions. It cannot be expected, that we ſhould enter further into a ſubject, the full diſcuſſion of which has already filled ſo many volumes; eſpecially as the moſt dangerous poſitions main-

maintained in theſe Lectures have been ſo completely overturned by Mr. Daubeny, in the Preliminary Diſcourſe to his Eight Sermons, lately publiſhed*, that it would be little leſs than impertinence in us to thruſt our ſickle into his harveſt. We paſs on, therefore, to another period in Eccleſiaſtical Hiſtory, where, as far as truth is concerned, we can accompany the learned Profeſſor with more ſatisfaction. The diſgraceful conteſts that early began to take place, among different parties in the Church, and the offenſive meaſures taken to eſtabliſh a corrupt and intolerable hierarchy, terminating at laſt in the deſpotiſm, both temporal and ſpiritual, of the Church of Rome, Dr. Campbell has moſt ably detailed. The vain pretence of the Popes to be the ſucceſſors of St. Peter, and their groundleſs aſſertions of that Apoſtle's primacy, are well expoſed in Lecture XIII†.

In Lecture XIV. the Profeſſor particularly treats of the controverſies which aroſe in the early ages of the Church, and the method of ſettling them by ſynods. He gives a curious account of the confuſion introduced by the compound terms with which the Greek language ſupplied the orientaliſts, and which the Weſtern Church awkwardly endeavoured to tranſfer into their own tongue: thus, ſays he,

"It was the extravagant humour of theſe fanciful and prating orientals, aſſiſted by their native idiom, which produced many of the new fangled and queſtionable terms I have been ſpeaking of; the terms produced the controverſies; and theſe, in return, gave ſuch conſequence to the terms that gave them birth, and created ſo violent an attachment in the party that favoured them, that people could not perſuade themſelves that it was poſſible, that the doctrine of the goſpel ſhould ſubſiſt, and be underſtood or conveyed by any body without them. Men never ſeemed to reflect, that the goſpel had been both better taught and better underſtood, as well as better practiſed, long before this fantaſtic dreſs, borrowed from the ſchools of the ſophiſts, was deviſed and adapted to it. However, the conſequence which theſe diſputes gave to the Greek terms, occaſioned an imitation of them in the leſs pliant language of the occidentals. Hence theſe barbariſms, or at leaſt unclaſſic words, in Latin, *eſſentialis*, *ſubſtantialis*, *conſubſtantialis*, *Chriſtipara*, *Deipara*, and ſeveral others of the ſame ſtamp, to be found in the writings of the eccleſiaſtic authors of the fifth and following centuries." P. 5.

The different characters of theſe two branches of the Chriſtian Church, as oppoſed to each other, are well ſet forth in the following extract.

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* Which we ſhall notice probably this very month.

† This ſubject is reſumed in Lecture XVII.

"Though

" Though the Greeks, taken together, were, in all literary matters, an overmatch for the Latins, yet, as the latter kept preſſ, cloſe united, whilſt the former were ſplit into parties, eternally diſputing and ſquabbling, the Latins derived hence an inconceivable advantage. For however much the Greeks in general affected to deſpiſe them as rude and illiterate, compared with themſelves, no ſooner did they take a ſide in any controverſy, than they were ſure to gain over that party of the Greeks whoſe ſide they took; the general rivalſhip between Greeks and Latins was ſwallowed up in the love of victory, ſo natural to profeſſed combatants, and in the particular emulation that each entertained againſt a hated antagoniſt in the controverſy. Though both nations were greatly degenerated from what they had been in the Auguſtan age, the veſtiges of their original and reſpective national characters, as deſcribed by the prince of Latin poets, were ſtill diſcernible:

" Excudent alii ſpirantia mollius æra:
Credo equidem; vivos ducent de marmore vultus:
Orabunt cauſas melius: cœlique meatus
Deſcribent radio, et ſurgentia ſidera dicent.
Tu regere imperio populos, Romane, memento,
(Hæ tibi erunt artes) pacique imponere morem;
Parcere ſubjectis, et debellare ſuperbos. Æn. l. 6.

" That the Romans, by their valour, their public virtue, and their immenſe ſuperiority in the art of war, ſhould have raiſed an empire over the undiſciplined ſurrounding nations, who were all, except the Greeks, ſo much their inferiours in every thing but animal courage and brute force, is not ſo very aſtoniſhing as to a careleſs eye it may at firſt appear. But that, after their extraordinary ſucceſs had enriched them with the ſpoils of all nations; after their riches had introduced luxury, effeminacy, and indolence; after they had, by their vices, become, in their turn, a prey to the barbarians they had formerly ſubdued; after the empire came to be torn to pieces by Goths, Vandals, Huns, and Lombards; when the ſun of ſcience was now ſet, and the night of ignorance, ſuperſtition, and barbariſm, was faſt advancing; that out of the ruins of every thing great and venerable, there ſhould ſpring a new ſpecies of deſpotiſm, never heard of, or imagined before, whoſe means of conqueſt and defence were neither ſwords nor ſpears, fortifications, nor warlike engines, but definitions and canons, ſophiſms and imprecations; and that by ſuch weapons, as by a kind of magic, there ſhould actually be reared a ſecond univerſal monarchy, the moſt formidable the world ever knew, will, to lateſt ages, afford matter of aſtoniſhment to every judicious inquirer." P. 17.

The ſixteenth Lecture is wholly taken up with an account of Pope Gregory the Firſt's extraordinary conduct, in regard to the dethronement of the Emperor Mauritius; and his adulatory addreſs to the uſurper who deſtroyed him and his family. This caſe is well argued to prove, that even the beſt of the Popes never ſuffered any conſiderations to interfere with the

advancement of their power. It would be impoſſible for us to follow the learned Profeſſor regularly through his hiſtory of the papal uſurpations. He is not a bare narrator of facts; but he enters deeply into the cauſes that led, ſtep by ſtep, to this extraordinary tyranny. The particular engines which, through craft and policy, were ſet to work, and which for ſome time worked imperceptibly, are well explained, and their operations clearly traced. In the nineteenth Lecture, he ſhows the uſe that was made, for this purpoſe, of Monachiſm, the hiſtory of which he gives at ſome length.

Many of the following Lectures are devoted to the conſideration of the exerciſe of the papal power, and the different opinions entertained concerning it, at the famous council of Trent. In Lecture XXII. we have a curious extract from a work of the Cardinal Raſponi's, containing a deſcription of the Pope's conſecration, which, as it may amuſe the reader, we ſhall inſert here.

"It may not be amiſs to ſubjoin here, the deſcription of the pope's conſecration, given by cardinal Raſponi, in his book concerning the church of the Lateran, which is alſo related by father Bonanni, in his medallic hiſtory of the popes, and by Lenfant, in his hiſtory of the council of Conſtance. "Before the uſage of the conclave was introduced by Gregory the Tenth," ſays cardinal Raſponi, "the cardinals, three days after the obſequies of the former pope, convened in the Lateran church, where, after the invocation of the Holy Spirit, and the celebration of maſs, they proceeded to the election of a pope. The election being made, the firſt cardinal deacon inveſted the pope elect in his pontifical habits, and announced the name which he choſe to take:" for it has been the cuſtom now, for ſeveral centuries, that the pope ſhould aſſume a new name on being elected. "Afterwards, two cardinals, the moſt eminent in dignity, one on his right hand, the other on his left, conducted him to the altar, where he proſtrated himſelf in adoration of God, whilſt they ſang the *Te Deum*. After the *Te Deum*, the cardinals ſeated the pope in a marble chair, which was behind the altar, under a ſort of dome, or vault, where the pope, being ſet, admitted the cardinals, the biſhops, and ſome others, to kiſs his feet, and to receive *the kiſs of peace*. Then the pope riſing, the cardinals conducted him through the portico to another chair, bored like what is called in French, ſelle percée. This chair was thence very properly named *ſtercoraria*, the ſtercorary. It was formerly placed before the portico of the patriarchal baſilic, and is now to be ſeen in the cloiſter of that baſilic. The uſe of theſe chairs, however, was afterwards aboliſhed by Leo the Tenth, probably for this, amongſt other reaſons, becauſe the perforated chair was become connected with the fabulous ſtory of the female pope. That, however, is not a proteſtant fable, as ſome perſons ignorantly pretend, for it was current long before the days of Luther. But the continuance of the uſe of that chair preſerved the memory of the ſtory, and might appear to the credulous an evidence of its truth. Whilſt the pope ſat on the ſtercorary,

rary, the choir ſang theſe words of ſcripture: Suſcitat de pulvere egenum, et de ſtercore erigit pauperem, ut ſedeat cum principibus, et ſolium gloriæ teneat. Pſalm cxiii. 7. The laſt clauſe is not in the Pſalm. *He raiſeth the poor out of the duſt, and liſteth the needy off the dunghill, that he may ſet him with the princes of his people, and that he may poſſeſs the throne of glory.* The intention of this ceremony, it was ſaid, was to inſinuate to the pope the need there is of the virtue of humility, which ought to be the firſt ſtep of his greatneſs. After remaining ſome time in this chair, the pope received from the hands of the chamberlain three deniers, which he threw to the people, pronouncing theſe words: *Silver and gold I have none for my pleaſure, but what I have I give you.* Afterwards, the prior of the Lateran baſilic, and one of the cardinals, or one of the canons of that baſilic, took the pope between them, and whilſt they walked in the portico, ſhouts of acclamation were raiſed near the baſilic, and the election was declared, with the name which the pope had taken. In this manner they conducted the pope to the baſilic of St. Sylveſter, where, being placed before this baſilic in a chair of porphyry, the prior of the baſilic put into his hands a *ferula*, in ſign of correction and government, and the keys, to denote the power which God gave to St. Peter, Prince of the apoſtles, of opening and ſhutting, of binding and looſing, and which paſſes (according to our hiſtorian) ſucceſſively to all the Roman pontiffs. Thence the pope, carrying the ferula, and the keys, went to place himſelf in another chair, reſembling the former; and, after remaining there ſome time, reſtored the ferula and the keys to the prior, who girt him with a girdle of red ſilk, giving him a purſe of the ſame colour and ſtuff, wherein there were twelve precious ſtones, and a ſmall bit of muſk. Onuphrius, in his treatiſe on the baſilic of the Lateran, ſays, that it was the prior of this baſilic that gave theſe things to the pope. His ſitting in the two chairs, denoted the primacy which St. Peter conferred on him, and the power of preaching the goſpel conferred by St. Paul. The girdle ſignified continence and chaſtity, the purſe denoted the treaſure, out of which the poor were to be nouriſhed, the twelve precious ſtones repreſented the power of the twelve apoſtles, which reſides totally in the pontiff; in fine, the muſk denoted the fragrancy of good works, according to that ſaying, *We are to God a ſweet ſavour of Chriſt.* In this chair the pope elect admitted the miniſters of the palace to kiſs his feet, and to receive the kiſs of peace. There, too, ſeveral pieces of ſilver were delivered to him by the chamberlain, to the value of ten pence. Theſe he threw to the people at three different times, pronouncing theſe words, *He hath ſcattered; he hath given to the poor; his righteouſneſs remaineth for ever.* All this being done, the pope elect went next Sunday, attended by all the orders of the ſacred palace, and the principal people of the city, to the baſilic of the Vatican, and there, before the confeſſion of St. Peter, he was ſolemnly conſecrated by the biſhop of Oſtia, to whom this office ſpecially belongs. After this function, the archdeacon and the ſecond deacon gave the pall to the pope, the archdeacon pronouncing theſe words, *Receive the pall, which is the plenitude of the pontifical office, to the honour of Almighty God, of the moſt happy virgin his mother,*

mother, of the bleſſed apoſtles St. Peter and St. Paul, and of the holy Roman church." P. 223.

In a reference alſo afterwards to Lenfant's account of the coronation of Martin the Fifth, we are told, that as the Pope rode from the cathedral to the Auguſtin monaſtery, "the Emperor on foot held the reins of the Pope's bridle on the right, walking in the dirt, whilſt the Elector of Brandenburg did the ſame on the left."

At Lecture XXIII. the Profeſſor paſſes on to conſider the declenſion of the power of Rome. This naturally embraces all the cauſes leading to, as well as the principal events of, the Reformation. As this is a very important part of Eccleſiaſtical Hiſtory, it ſeems to have engaged the author's particular attention. The account of the Inquiſition is given in a maſterly ſtyle. The character of Luther we ſhall extract.

"Let it not be imagined, that by theſe free remarks on that firſt and moſt eminent reformer, I mean either to leſſen his character, or to depreciate his work. Few, on the contrary, have a greater veneration for the one, or ſet a higher value on the other. Luther had certainly great qualities and virtues; he had alſo great faults; but the former much preponderated. His penetration and abilities were conſiderable. I mean his knowledge, his eloquence, his ſkill in diſputation, and his readineſs in finding reſources, even in the greateſt difficulties. But theſe are only intellectual talents; he was largely ſupplied with thoſe active virtues, which are neceſſary for putting the afore-named qualities to the beſt account. An unconquerable zeal for what he believed to be truth, conſtancy in maintaining it, intrepidity in facing danger, an indefatigable induſtry in employing every opportunity that offered for expoſing errour and ſuperſtition, and defending what he thought the unadulterated religion of Jeſus Chriſt. But his virtues were not without defects: nay, his great qualities themſelves were not untainted with thoſe vices, to which they are thought to bear an affinity. His logical acuteneſs ſometimes degenerated into chicane. But this was the fault of the age he lived in, and of his education. His zeal, and the warmth of his temper often betrayed him into an unjuſtifiable violence. His magnanimity was not untinctured with pride and reſentment. His tranſports of rage, and even his buffooneries, againſt the pope, did unſpeakable injury to his cauſe with the wiſer and more intelligent part of mankind; even with thoſe who deſired nothing more ardently than a reformation from the corruptions which prevailed, and a defence of chriſtian liberty againſt the too well eſtabliſhed tyranny of eccleſiaſtical ſuperiours. His perſeverance would, perhaps, on ſome occaſions, be more properly termed obſtinacy. When he had once publicly ſupported a tenet, he ſeemed incapable of lending an impartial ear to any thing advanced in oppoſition to it. In ſhort, what he did, and what he was, notwithſtanding his errours, juſtly merit our admiration, eſpecially when we conſider the times in which, and the people amongſt, whom he lived; I may add, the kind of education he had obtained." P. 357.

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We muſt here conclude our account of theſe Lectures. Though we have ſtated why we cannot beſtow on them unqualified approbation, we acknowledge, with pleaſure, that in many parts they are highly inſtructive and entertaining. Their inequality, indeed, in point of merit; the violence of the language in which the opinions of high-churchmen are controverted, ſo unlike the language employed by Dr. Campbell in his controverſy with the ſceptic Hume; the poſitions maintained in them ſo dangerous to the conſtitution, as well of the Church of Scotland, as of our own, and indeed every national Church; and the length of time which was ſuffered to elapſe, between the death of the author and the publication of theſe volumes, almoſt raiſe in our minds ſuſpicions that undue liberties have been taken with the manuſcripts. Yet Mr. Keith's character, we underſtand, forbids ſuch ſuſpicions to be attached to him.

At the end is added, an Eſſay on Chriſtian Temperance and Self-denial, found among the Doctor's papers, in which the errors of Monachiſm are ably and candidly conſidered.

ART. III. *A Treatiſe on Aſtronomy, in which the Elements of the Science are deduced in a natural Order, from the Appearances in the Heavens to an Obſerver on the Earth; demonſtrated on Mathematical Principles, and explained by an Application to the various Phenomena. By Olinthus Gregory, Teacher of the Mathematics, Cambridge.* 8vo. 532 pp. Nine Plates. 15s. Kearſley. 1802.

ASTRONOMY has received ſuch vaſt improvements in the laſt century, that all general treatiſes on the ſubject, prior to that time, are now of very little uſe. That drawn up by Dr. Gregory was of conſiderable conſequence at the time it was publiſhed, as it explained very clearly the phyſical principles of aſtronomy, as given by Sir I. Newton, from the law of gravitation, together with the method of determining the orbits of comets, and the general principles of the ſcience; but it had not ſufficient reference to practice, to ſhow the reader the actual methods by which all the determinations are made. After this work, we had nothing of importance publiſhed on the ſubject, till Dr. Long gave us his Treatiſe on Aſtronomy, which explained very clearly all the general principles of the ſcience; but it entered only a very little into the practice, and can be conſidered as little more than a popular Treatiſe; for the purpoſes intended, however, it muſt be conſidered as a valuable

ble work. A tranſlation of M. de la Caille's Aſtronomy was publiſhed by Mr. Robertſon, a work of conſiderable merit, as embracing many practical matters in the ſcience. Ferguſon, in his Treatiſe on this ſubject, has explained, with his uſual clearneſs, all the common principles of aſtronomy, and given ſome account of the cauſes of the irregularities of the moon's motion, with the method of conſtructing eclipſes. But we ſtill wanted a treatiſe, comprehending the theory and practice of the ſcience, according to the lateſt improvements; and this Mr. Profeſſor Vince has produced in a work, entitled a *Complete Syſtem of Aſtronomy*, in two volumes, quarto, of which we have given an account, in our Review for the year 1800. This work he abridged and publiſhed in one volume, octavo, making part of a courſe of mathematics and philoſophy, publiſhed by himſelf and Mr. Wood, for the uſe of ſtudents in the Univerſities, of which work we have alſo given our opinion. In the Treatiſe on Aſtronomy now under our conſideration, the author has explained the elements with great clearneſs; and if we ſometimes feel ourſelves under a neceſſity of pointing out ſome miſtakes, we truſt he will have candour enough to conſider that we are then only doing our duty; and that he will avail himſelf of our obſervations, and make the neceſſary corrections and improvements in a future edition of his work.

The author enters upon his work by obſerving, that

"it is confined chiefly to that part of aſtronomy which directs us how to aſcertain, from obſervations, the magnitudes, relative and abſolute ſituations, and motions of the heavenly bodies: phyſical aſtronomy will be but occaſionally touched upon, and references will be made to thoſe authors who have given the beſt information."

He then proceeds to conſider the figure and magnitude of the earth; and here he gives the uſual arguments in proof of the rotundity of the earth, and ſtates the different meaſurements which have been made at different times, by meaſuring the arcs of a meridian; obſerving from hence, that

"as the arc of a degree of the meridian is different on different parts of the earth, the earth cannot be a ſphere but a ſpheroid;" and this, he obſerves, "is further confirmed by the vibration of pendulums, the ſame pendulum vibrating ſlower at the equator than towards the poles, indicating gravity to be the leaſt at the equator, from whence it appears that the equatorial diameter is longer than the polar."

From the length of two degrees of the meridian at two different diſtances from the equator, the author gives the method of determining the greateſt and leaſt diameters; and obſerves, that "the ſame ratio is deduced from experiments on pendulumns."

lums." But we muſt here obſerve, that the ratios deduced from the lengths of two degrees, made at different places, differ very conſiderably among themſelves; and this is alſo the caſe in reſpect to the concluſions deduced from pendulums at different places. The French aſtronomers ſeem to depend moſt upon the concluſions deduced from ſolar eclipſes.

An explanation of terms relative to ſome imaginary points, lines, and circles, on the earth and in the heavens, is next given, and reference made to a figure, for the better underſtanding of them. The doctrine of the ſphere, the length of the year, and preceſſion of the equinoxes, very properly follow next in order. But this author's method of determining the apparent motion of the ſun, is ſuch as can never be put in practice. He ſays, "on March 20, we muſt note ſome fixed ſtar that comes to the meridian exactly at the ſame time as the ſun does;" but this is a circumſtance which probably never did, nor ever will take place. The right aſcenſion is every day determined by a clock adjuſted to ſidereal time, by means of a tranſit inſtrument, and not by the teleſcope of the aſtronomical quadrant, which cannot be depended upon as moving with ſufficient accuracy in the plane of the meridian; but, at the ſame time, it may be ſufficiently accurate to determine the altitude, ſo as to give the declination without any ſenſible error. Dr. Maſkelyne's rule is given for finding the latitude and longitude of an heavenly body, from its known declination and right of aſcenſion. The author recommends the ſetting of a celeſtial globe to any given hour of the night, and comparing the ſtars in the heavens with it, as the beſt method of acquiring a knowledge of the ſtars; and in this we agree with him. He obſerves, that "ſome have ſuppoſed the latitudes of the ſtars to be invariable; but ſuch ſuppoſition is erroneous, for it aſſumes in the firſt place, that the *obliquity of the ecliptic* is always the ſame, which is contrary to fact." Now the obliquity may vary, and yet the latitude of the ſtars may remain the ſame; becauſe that variation is owing to the motion of the equator, and the latitude is meaſured from the ecliptic. The principal matters, however, in this chapter are very well explained. Parallax, Refraction, and the Equation of Time, are next explained; and, on the latter of theſe ſubjects, the author has given Dr. Maſkelyne's rule as demonſtrated by Mr. Vince. The next chapter treats on the Riſing and Setting of the Heavenly Bodies; and here Mr. Gregory has given all the various problems, and very properly added Trigonometrical Solutions of the different Cones. The reader will find this a very uſeful chapter, and the matters in it are very well explained.

After having treated of the diurnal phænomena of the heavenly bodies, the author proceeds to conſider the different ſyſtems which have been invented to ſolve all the various phænomena. An account of theſe, with the reaſon for embracing the Copernican, is given with great clearneſs, and the explanation rendered familiar. In reſpect to the theory of apparent motions, as taken from M. de la Caille, and the deſcription of the Epicycloids, we think it would have been better to have omitted it, as it ſeems to be totally unneceſſary; and is now, we believe, generally rejected, as anſwering no good or uſeful purpoſe. The Laws of the Planetary Motions are next treated of; and here the author has given the uſual demonſtrations of the law of force, neceſſary to make a body move in a conic ſection about the focus. For finding the time of the ſolſtices, Dr. Halley's method is given; but that method is by no means ſufficiently accurate for the purpoſes intended, as it may vary from the truth ſeveral minutes, ſince a very ſmall error in the obſervations may make a conſiderable error in the reſult. The next chapter treats on the Methods of determining the Orbit of the Earth, its Eccentricity, greateſt Equation, and Places of the Apſides; theſe the author has very fully and clearly explained; giving the various methods by which thoſe matters have been determined. He next proceeds to inveſtigate the ſame for the planets, together with the ſituation of the nodes, and inclination of the orbits to the ecliptic; all theſe are very well explained; and the elements of the orbits are all given according to the lateſt determinations. M. de la Caille's rules are given for finding the heliocentric latitude and longitude of a planet, from knowing the geocentric latitude and longitude;

"but," as this author obſerves, "theſe calculations being very tedious, and requiring a conſiderable portion of care and patience to perform them accurately, aſtronomers have conſtructed tables, by the aſſiſtance of which, much of this labour is ſaved, and the place of a planet found with comparatively little trouble."

The method by which Mr. Robinſon determined the orbit of the *Georgian Sidus*, is here given from the Edinburgh Philoſophical Tranſactions. The next chapter is upon the apparent diameters of the Sun and Planets, explaining the various methods by which they have been determined. The mean denſities of the planets are alſo ſtated, according to the beſt determinations; but ſome of them are ſtill liable to a conſiderable degree of uncertainty. The rotations of the planets about their axes are next conſidered; and here the author ſhows how the progreſſive and rotatory motions of a planet may be produced by one force acting obliquely to the ſurface.

Bernouili

Bernoulli firſt ſhowed where this force muſt act, ſo as to produce the proper progreſſive and rotatory motion of each planet. Mr. Cagnoli's method of determining the poſition of the ſun's axis, and place of the node of the equator, is here given; and M. Caſſini's method of finding the time of the ſun's rotation. The times of rotation of the planets, are alſo given from obſervations of the ſpots upon the ſurface; all theſe matters are very well and familiarly explained. The next chapter treats on the phaſes, ſituations, and other appearances of the planets, delineating the luminous part as ſeen from the earth: and here he has given Dr. Halley's method of finding the poſition of Venus when brighteſt, applying the ſame ſolution alſo to Mercury. He ſhows in what part of the orbits of Venus and Mercury theſe planets will be morning and evening ſtars, and inveſtigates the ſituations of the planets when they appear ſtationary to a ſpectator on the earth; the method of finding the time, alſo, when theſe circumſtances take place, is explained. The time between the heliocentric conjunctions of any two planets is inveſtigated, and it is ſtated from M. de la Lande in what period any planet, and the earth, return to the ſame points in the heavens; this is done by finding, from a table of their mean motions, a number of years agreeing to a complete number of revolutions of the planet. Venus returns very nearly to her ſame relative ſituation, in reſpect to the earth, in about eight years.

The Moon's motion is the next ſubject which this author conſiders; and he begins with ſtating her irregularities, as given by Dr. Hutton in his Mathematical Dictionary, and which, Mr. Gregory ſays, he has condenſed into a ſmall compaſs. We have not that work by us, and therefore cannot ſay how faithfully the author has abridged the articles he mentions, but ſome of them, as here ſtated, are falſe. It is aſſerted, that "the inclination of the Moon's orbit varies, being leaſt when the nodes are in Syzygies, and greateſt when in quadratures," and a reaſon is attempted to be given why theſe circumſtances take place. The contrary however is true, the inclination of the Moon's orbit being *greateſt* when the nodes are in Syzygies, and *leaſt* when in quadratures. It is further aſſerted, that "the apſides of the Moon go forward when ſhe is in the Syzygies, and backwards in the quadratures; but in a whole revolution they go forward with the greateſt velocity, when the line of the apſides is in the *nodes*"; it ought to have been, when the line of the apſides is in *Syzygies;* he adds, "and if they are going back when in the nodes, their regreſſion is the ſloweſt of all, in the ſame revolution"; we cannot

annex

annex any meaning to this laſt aſſertion. The author goes on: "When the line of the apſides is in quadratures, the apſides are carried *in conſequentia* with the *leaſt* velocity, when the Moon is in Syzygies"; the motion *in conſequentia* is then the *greateſt* in that ſituation of the apſides. It is alſo ſaid, that "in one revolution of the Moon the nodes move *in antecedentia* with the greateſt velocity when *ſhe* is in Syzygies; then ſlower and ſlower till they are at reſt, when *ſhe* is in quadratures"! The regreſſion of the nodes depends principally upon the ſituation of the nodes, and not ſo much upon the ſituation of the Moon in her orbit, the regreſſion being greateſt when the nodes are in quadratures, and leaſt when in Syzygies, where they reſt. The methods by which the elements of the Moon's orbit are found by obſervation are next explained, and it is ſhown that the Moon's orbit is always convex towards the ſun. The remaining articles in this chapter are, to determine the Moon's magnitude and time of rotation; to explain the phaſes of the Moon; to find the altitude of the lunar mountains; to explain the appearance of the harveſt Moon; to account for the horizontal Moon; on the Moon's libration; to find the Moon's age, and the time of her ſouthing: all theſe matters are explained with conſiderable clearneſs and accuracy. The Satellites of the other planets are next conſidered; and here the author firſt ſhows the directions in which they revolve about their primaries, and the ſituations of the planes of their orbits; he then gives the method of finding the time of a ſynodic revolution, and thence determines the periodic times, by comparing which with their mean diſtances, they are obſerved to follow the law of the primary planets about the ſun. Attempts, he obſerves, have been made to determine the magnitudes of the ſatellites, but without much ſucceſs. Caſſini, Maraldi, and Pound, concluded from their obſervations, that the ſatellites revolved about their axes, and this Dr. Herſchel has confirmed in reſpect to thoſe of Jupiter. The nature of the eclipſes of the ſatellites are very well treated of; and, from the times at which they happen in different ſituations of the earth, it is concluded that light moves with a velocity which is finite, and this Dr. Bradley confirmed from his obſervations on certain of the fixed ſtars.

"The ſatellites," ſays the author, "of Jupiter, Saturn, and the Georgian planet, are ſubject to changes in their orbits, with reſpect to the ſituation of the apſides and nodes, the inclination of their orbits, and their excentricity, ſimilar to thoſe of the moon, and from ſimilar cauſes. But in many inſtances they prevail to a greater degree, in conſequence of the diſturbing forces on each other; hence, therefore, a frequent reviſion of the tables is neceſſary."

The

The ring of Saturn is next treated of; and here the author has explained all the phænomena, and given all the diſcoveries, which Dr. Herſchel has made upon it, with its magnitude and diſtance from Saturn. The doctrine of Eclipſes is next conſidered; in explaining which, Mr. G. has delivered the precepts with great clearneſs, and ſhown the methods by which the computations of ſolar and lunar eclipſes are made. He has alſo given a rule for the computation of occultations of fixed ſtars by the Moon; but here we think he has been deficient, in giving neither demonſtration nor example. Rules in aſtronomy are of very little uſe without examples; and particularly when the rule is long, and of an intricate nature, as in the preſent caſe, difficulties very frequently ariſe in applying a rule to practice, which may not appear in looking over the rule only. The next chapter is upon the tranſits of Venus and Mercury over the ſun's diſc. The ſubject is firſt explained in a popular way, and then the author gives Dr. Maſkelyne's rule for computing the effect of parallax, as firſt, we believe, publiſhed by Mr. Vince, in his work on Aſtronomy. The reſult of the calculation is added, the calculation itſelf being too long to be inſerted in an elementary treatiſe. In treating of Comets, the author firſt gives the opinion of the ancients reſpecting them, ſome of whom conſidered them as a kind of planet.

"The determination of the orbits," he juſtly obſerves, "is a very troubleſome and difficult buſineſs, chiefly becauſe none of them are viſible through the whole of their revolutions: and as the orbits in which comets move are extremely extenſive, the arc of a comet's orbit may be conſidered as a parabola, without any ſenſible error."

The author therefore gives ſuch properties of the parabola as are ſufficient for the purpoſes here wanted. He then explains the method given by Boſcovich for finding the elements of the orbit of a comet: and when a parabola is found to agree tolerably nearly with the poſitions given, it is needleſs to proceed further in the approximation. The periodic time alſo in an elliptic orbit is inveſtigated; but that, as the author obſerves, can be of but little uſe, as a very ſmall error in the obſervations will change the elliptic orbit into that of a parabola or hyperbole. The only way to determine the periodic time is by obſerving when two comets have the ſame elements, in which caſe they are probably one and the ſame. This ſubject is concluded with the different opinions reſpecting the nature of the tails of comets. The next chapter is upon the aberration of light in the fixed ſtars. The author firſt explains the cauſe in the uſual way, by the compoſition of the motion of the earth and of the velocity of light, and then gives Dr. Bradley's

Bradley's explanation, which we conceive to be the only correct one, by ſhowing that the tube of the teleſcope is not directed to the ſtar, which deviation is the aberration. The aberration in latitude and longitude is firſt computed; and it is ſhown when theſe are increaſed and diminiſhed by the aberration; when they arrive at their maxima, and when they are nothing. But as it is of importance to know the aberration in right aſcenſion and declination, rules have been invented to deduce theſe from the former. The rules here given are demonſtrated by Mr. Simpſon in his Eſſays; they are not, however, ſo good as thoſe which have been given by M. Cagnoli in his Trigonometry, which the reader will find very fully explained by M. de la Lande and Mr. Vince. This ſubject is concluded by pointing out the method by which the aberration of a planet may be found. The next chapter is upon the methods of finding the latitudes and longitudes of places upon the earth's ſurface. The practical methods of finding the latitude are given, and ſome others are added, which are merely theoretical; and theſe are all explained in a very clear manner. In reſpect to the longitude, the author begins with ſome general explanatory circumſtances reſpecting the ſubject, and then proceeds to treat of the various methods which have been invented for the ſolution of that problem; and he beſtows a juſt tribute of praiſe to Dr. Maſkelyne, to whom we are indebted for bringing the lunar method into practice, and for propoſing and computing the Nautical Almanac, in order to facilitate the computations. The whole of this ſubject is treated in a very eaſy and familiar way, and will be found very uſeful to the young ſtudent. The laſt chapter is upon the diſtances, magnitudes, and number of the fixed ſtars. The author has given the lateſt diſcoveries upon this ſubject made by Dr. Herſchel; and added ſome very proper reflections upon the proofs of a Deity, as ſhown by the works of the Creation. The work concludes with ſome Aſtronomical Tables, and an explanation of their uſe in practical aſtronomy.

From this account of the work, the reader may expect to find a great quantity of matter, well adapted to the uſe of ſtudents in the ſcience of Aſtronomy. We have fairly pointed out its merits and defects, and truſt that the author will do us the juſtice to believe, that we have not produced the errors and deficiencies of his book for the ſake of cavilling, but from a wiſh to ſee a work of conſiderable merit rendered more perfect.

ART. IV. *The Metrical Miſcellany, conſiſting chiefly of Poems hitherto unpubliſhed.* 8vo. 224 pp. 6s. Cadell and Davies. 1802.

THE elegance of this collection of Poems will not probably be denied by any reader, critical or uncritical; nor will curioſity want its incitement, when the eye traces, in the Table of Contents, the names of the Hon. H. Erſkine, Mr. Roſcoe, Dr. Darwin, Mr. W. Spencer, Mr. Sheridan, Mr. Fox, Mr. Mathias, Mrs. Riddell, the Dutcheſs of Devonſhire, and various other perſons of diſtinguiſhed talents, as authors of the Poems contained in the volume. The title-page informs us, that the chief part of the contents had hitherto been unpubliſhed; and a ſhort advertiſement ſubjoined gives the aſſurance, that nothing of that kind has been brought forward without the concurrence of the author; ſo that, while the public is gratified, the private individuals have not been injured.

From works ſo various in their contents, we can only ſelect a few ſpecimens, aſſuring our readers, that the remainder have in general a greater or leſs degree of merit. In the preſent caſe, we cannot but declare that, whatever we may cite, we muſt leave behind a very large proportion of Poems, at leaſt equal in poetical beauty. We ſhall begin, then, with a Poem by Mrs. Riddell, whom we underſtand to be the editor of the collection. It has no title in the page where it ſtands, but in the Table of Contents is called

"THE REVERIE.

Come duſky ſhadows of the night,
  Companions of the midnight hour;
Sleep binds his fillet o'er my brow,
  And ſilence guards the lonely bow'r:
Ah come, this reſtleſs mind engage,
  Soothe it with retroſpective bliſs;
Recall the joys of early life,
  And all the preſent gloom diſmiſs.

2.

Give me one golden minute back
  Of thoſe when proſp'rous fortune ſmil'd;
When friendſhip ſooth'd each paſſing care,
  And pleaſure's witching voice beguil'd:
Call back thoſe dreams of fond romance,
  That lull'd me with their ſpecious name,
With faith's firm pledge, and honor's vow,
  Love's ſoft deceit and tranſient flame.

3. Dreary

3.

Dreary and toilſome is the path
When life's aërial ſchemes are flown;
When kind illuſions cheat no more,
And ſober reaſon claims her own:
Burns then the ardent patriot's fire?
Avails the ſtoic's boaſted aid?
Alas! hear godlike Brutus mourn
How "Virtue's ſelf was but a ſhade."

4.

The world's wide deſert I ſurvey,
With fainting ſtep and cheerleſs breaſt;
No ſoul congenial blends with mine,
I taſte no bliſs, I feel no reſt:
Fled the bright forms which fancy drew,
Nor hope's gay viſions cheer my eye!
Oh, drown the ſenſe of preſent woe!
Oh, ſave me from reality!" P. 81.

This is a picture, truly poetical, of a mind fixed chiefly on worldly proſpects and joys; but we truſt that the fair author has other and better hopes, views, and ſupports, at thoſe moments when poetry gives way to the true and only conſoling proſpects of religion. The picture is melancholy in all aſpects, but dreadful if not thus duly enlightened.

The following Song, attributed to a Miſs C——, has ſtill more pathos, and more juſtneſs of ſentiment.

"The tears I ſhed muſt ever fall,
I mourn not for an abſent ſwain,
For thoughts may paſt delights recall,
And parted lovers meet again.
I weep not for the ſilent dead,
Their toils are paſt, their ſorrows o'er;
And thoſe they lov'd their ſteps ſhall tread,
And death ſhall join to part no more.

2.

Tho' boundleſs oceans roll'd between,
If certain that his heart is near,
A conſcious tranſport glads each ſcene,
Soft is the ſigh, and ſweet the tear.
Even when by Death's cold hand remov'd
We mourn the tenant of the tomb,
To think that e'en in death he lov'd,
Can gild the horrors of the gloom.

3.

But bitter, bitter are the tears
Of her who ſlighted love bewails,
No hope her dreary proſpect cheers,
No pleaſing melancholy hails.

Her's are the pangs of wounded pride,
Of blaſted hope, of wither'd joy,
The flattering veil is rent aſide,
The flame of Love burns to deſtroy.

4.

In vain does Memory renew
The hours once ting'd in tranſport's dye;
The ſad reverſe ſoon ſtarts to view,
And turns the paſt to agony.
Ev'n Time itſelf deſpairs to cure
Thoſe pangs to ev'ry feeling due;
Ungenerous youth! thy boaſt how poor!
To win a heart—and break it too.

5.

No cold approach, no alter'd mein,
Juſt what would make Suſpicion ſtart,
No pauſe the dire extremes between;
He made me bleſt, and broke my heart.
From Hope, the *wretched's** anchor, torn,
Neglected, and neglecting all,
Friendleſs, forſaken, and forlorn,
The tears I ſhed muſt ever fall." P. 120.

Among the beſt of the Poems in this collection, but too long to be extracted, is the laſt, by Mr. *T. Smyth;* by whom there are ſeveral others of great beauty. Mr. Fox alſo ſhines with much luſtre as a poet, in one or two inſtances. But it is with concern that we ſee, in this good company, a Song or two, marked with the initial R.† of high merit certainly, in point of poetry, but of moſt miſchievous tendency, at the time when they were produced. The firſt, " From the Vine-cover'd hills," p. 25, was received and conſidered as the *ça ira*, or *Marſeillois Hymn*, of Britain, and was doubtleſs expected by many to produce an equal effect. But the " quiet good ſenſe" of Britain prevailed, and the Hymn has become harmleſs, indeed, as to political influence; but remains a ſhameful memorial of the frantic wildneſs of a particular party, at that period; and a ſtill more ſhameful inſult upon the memory of Mr. Burke, every one of whoſe predictions, cenſured in it, has been more than juſtified by events. That the writer himſelf ſhould not now be aſhamed of having ridiculed that great man, for effuſions which time has ſhown to be the voice of true wiſdom, or of having called his admirers " pedants and fools," whoſe better underſtanding

* Better, ſurely, " wretch's anchor." *Rev.*

† They follow a Poem by Mr. Roſcoe, and are uſually attributed to him. He has ſeveral pieces of much merit in this volume.

has ſince been proved to demonſtration, is ſufficiently ſtrange; but, if he feels not thoſe things, his friends ſhould feel them for him; and not force into notice what would with much more kindneſs and propriety be conſigned to oblivion.

We have little more, that is particular, to remark on the collection; a few trifling errors, ſuch as *Alcon* and *Lionella*, for *Acon* and *Leonilla*, in the tranſlated Epigram, p. 92; *reſt* for *left*, p. 56; *idem* for *eadem*, a few times in the Table of Contents, &c. are not of much conſequence. The "Directions to the Porter," in p. 129, are from the French, which might have been mentioned. The book is elegantly printed, and in all reſpects attractive.

ART. V. *Subſtance of the Speech of the Right Honourable Sir William Scott, delivered in the Houſe of Commons, Wedneſday, April 7, 1802, upon a Motion for Leave to bring in a Bill relative to the Non-Reſidence of the Clergy, and other Affairs of the Church.* 8vo. 58 pp. White, &c. 1802.

OUR attention, and that of our readers, has been drawn, by ſeveral able pamphlets, to the ſubject of the laws reſpecting clerical reſidence; but we have now before us, that which is of much more conſequence than any private ſpeculations, the mature and declared opinion of the able man who has undertaken the patriotic taſk of propoſing to the legiſlature, ſuch regulations as the preſent times require. The preſent tract profeſſes to contain the Subſtance of the Speech, in which Sir William Scott explained to the Houſe of Commons, the conſiderations and the principles on which he had founded the Bill which he then propoſed to bring into Parliament. We ſhall take for granted, that the Speech is here accurately repreſented, as to its ſubſtance and arguments, and ſhall therefore analyſe it with the utmoſt care, that we may, as clearly as poſſible, convey its true intentions to our readers.

But before we enter upon this analyſis, we muſt pauſe to congratulate the public on having ſuch a buſineſs entruſted to ſuch hands. To a man matured in the education of Oxford, diſtinguiſhed as a ſcholar in that noble Univerſity, where he firſt diſplayed thoſe talents, and that character, which have ſecured to him the honourable diſtinction of being her repreſentative. To a man at the head of the civil law, and called to the councils of his Sovereign; deeply verſed in the knowledge of our eccleſiaſtical conſtitution, and qualified by wiſdom and

experience

experience to diſtinguiſh, in a venerable inſtitution, what is ſound from that which is imperfect, that which ſhould remain from that which requires improvement. From ſuch a man, there could be no reaſon to apprehend any raſh innovations or experiments, any thing of the empiricism of modern reform. He might be relied on to hold the balance with firmneſs, between thoſe who would attack the Church, and thoſe who, from exaggerated notions of impracticable perfection, would fetter and oppreſs it. Such a man exactly was required for the delicate taſk of amending the laws of clerical reſidence, and ſuch a man was happily found in the author of this Speech.

Sir W. Scott prefaces his Speech by the declaration, that he had not deſired the taſk in which he was then engaged; ſenſible of its difficulties, he would not have deſired to encounter them; but he yielded to the ſuggeſtions of other minds (which, let us add, evinced their wiſdom by the choice) and to the ſenſe of public duty. He diſclaims alſo any preconceived ſyſtem on the ſubject. The thing required was, to reviſe the ſtatute 21 Henry VIII. which the legiſlature, by a temporary ſuſpenſion of it, had *admitted* to require reconſidering. It was in itſelf a fit ſubject of conſideration. It was a ſtatute immediately connected with the religion and morals of the country, but made three hundred years ago, "in a ſtate of religion and manners very different from the preſent." Lord Coke and Lord Hobart admired its original wiſdom, but the former allowed that it required alterations; and, with deference to the *knowledge* of thoſe eminent men reſpecting the actual laws of their country, Sir W. heſitates not to controvert their *judgment* on this point of legiſlative policy. He thinks that it was not originally ſo wiſe as they were willing to preſume. To prove this, he adverts to the times in which it was produced; times of great fermentation, and of particular enmity againſt the Church, in conſequence of the corruptions then recently diſcovered and expoſed; "times the leaſt fitted, in any country, for a happy exerciſe of deliberative wiſdom." The ſanguine paſſions of the King were alſo irritated by the ſlow progreſs of his divorce, and he urged on the Bills reſpecting the Church, "*to let the Pope ſee what he could do if he were offended, and how willingly his Parliament would concur with him, if he went on to extremities**." Under this ferment of paſſions, not very auſpicious to its wiſdom, was this ſtatute conceived; which ſeems to have been of queſtionable policy, at leaſt, in the firſt inſtance, in referring an eccleſiaſtical regulation to the common tribunals of the country. The impolicy

* Biſhop Burnet.

of

of this meaſure, which was not only a novelty, but a novelty without a neceſſity, Sir W. Scott illuſtrates not merely by referring to the contrary practice of various churches, and the diſtinct tribunals of the navy and army, but by ſhowing in fact, that the courts of law do, and muſt of neceſſity, follow the ſtrict conſtruction of the ſtatute, without venturing upon that equitable interpretation, which muſt in many caſes be required. Thus non-reſidence, under the ſtatute, could be juſtified by no plea ſhort of a phyſical neceſſity; and the *Rector of Bow Church* was found liable *to the full penalties* (though it was proved that he performed in the moſt exemplary manner all the duties of his office, public and private) becauſe he did not reſide in a houſe inadequate to his accommodation, and incapable of improvement. A court of law, acting upon the expreſs letter of a ſtatute, aſſumes no diſcretionary power, and "is forbidden by this very ſtatute to call in the interpoſition of epiſcopal diſcretion."

Having thus conſidered the general policy of the old ſtatute, Sir W. adverts to its particular proviſions. The common informer put into the place of the Biſhop, to inforce reſidence; the penalties, "contrary to every principle of our happy conſtitution"—a forfeiture ruinous, and exceeding the powers of payment; far exceeding, in the majority of caſes, the whole income of the delinquent:—and what was the object ſecured by this ſeverity? Only *corporeal preſence*; the incumbent, inhabiting his parſonage houſe, might neglect all the duties of his ſtation, might be no better, in fact, than "a pariſh nuiſance, and a pariſh ſcandal," with entire impunity. If theſe are marks of wiſdom, in a ſtatute of this nature, the praiſes of Lord Coke and Lord Hobart are well deſerved; but if not, Sir W. Scott muſt be allowed to have proved his point, that the Act was, in many reſpects, radically and originally bad. The ſame character attaches itſelf yet more manifeſtly, if not more ſtrongly, to the proviſions in it reſpecting farming and other matters of clerical property, which Sir W. next conſiders.

He is therefore naturally led to the concluſion, that

"nothing could have concealed the vices and infirmities of this ſtatute, but its having been conſigned by almoſt general conſent to almoſt general inefficiency, ever ſince its birth, till within the laſt two years, when it has been made the commercial bank of two or three trading attornies. Before that time, it had rarely been heard of, but occaſionally as a poſtſcript to a diſpute about tithes, or to ſome perſonal ſquabble between the pariſhioner and his parſon, generally diſcountenanced, in the particular inſtance, by the excellent perſons who have preſided in the courts." P. 18.

Such

Such being the original character of this ſtatute, its proviſions have not been improved in their operation by the lapſe of time. Its money penalties have become, in ſome inſtances, as inadequate as in others they are oppreſſive. Nor has it derived more advantage from the change of manners. This change has rendered the ſtrict locality of reſidence, according to the letter of the ſtatute, more unreaſonable; and the reſtrictions relative to farming perfectly oppreſſive and injurious. The latter circumſtance is admirably explained in Letters which Sir William quotes, from two clergymen in the Weſt; but his own comment upon their text is ſtill more important.

"I ſee," ſays he, "that in this country the pariſh prieſt is, by the very conſtitution of his office, *in ſome degree*, an agriculturiſt; he is *ex officio*, in part a farmer. He is to take care, undoubtedly, that the eccleſiaſtic ſhall not merge in the farmer, but ſhall continue the preſiding and predominating character; but the moderated and ſubordinate practice of farming, ſupplies many means of cheap ſubſiſtence for the clergyman and his family; many means of eaſy-kindneſs and hoſpitality to his poorer pariſhioners; many opportunities of diſtinguiſhing the induſtrious and well diſpoſed by the favour of employment; and many motives of pleaſing attachment to the place, which furniſhes the healthy and amuſing occupation of his vacant hours." P. 27.

But on the impoveriſhed ſtate of many churches, Sir W. chiefly inſiſts, as creating an urgent neceſſity for altering the ſtatute. This law "demands univerſal reſidence, under one uniform penalty, *and univerſal reſidence cannot be had without univerſal competency*." Sir W.S. after giving an hiſtorical ſketch of this fact, confeſſes that it is now too late to undo what was done at the Reformation, reſpecting impropriations; but he quotes the very memorable words of Lord Bacon, and others, to prove that Parliament is bound in conſcience to find *ſome remedy* for the evils occaſioned by their alienation. The legiſlature itſelf, he obſerves, has confeſſed the fact, by lamenting, in the preamble to the ſtatutes *of Union of Benefices and of Dilapidations*, "the decay of parſonage houſes, and the inſufficiency of ſingle benefices, for the maintenance of a miniſter." The only remedy of any magnitude, actually provided, has been by the ſplendid benefaction of the firſt fruits and tenths, made by Queen Anne: and how little this has been able to effect its purpoſe, under the beſt management, appears from a ſtatement of the Secretary to the Bounty-Office, purporting, that there are ſtill, after all the augmentations, a thouſand livings in England and Wales that do not, upon an average, exceed

exceed 85l. per ann. of which, a very large proportion do not even amount to 30*.

On the ſubject of *equalization*, which ſome have propoſed as a remedy, Sir W. S. obſerves that, beſides twenty other objections, there are two which ſeem to diſpoſe of it completely: firſt, that it could not be effected without an enormous plunder of the laity, who have bought and poſſeſſed advowſons, as attached to livings of a certain value†. Secondly, that if it could be done, it would not anſwer the purpoſe intended. The whole maſs of preferments, of every denomination, being melted together (a matter, as is moſt wiſely obſerved, "not to be effected without a convulſion and laceration of the civil ſtate of the country, of which no man can foretel the conſequences") the *maximum* of an Engliſh benefice would be about 167l. a year, a dead and hopeleſs level, evidently deſtructive of all emulation, and of all dignity; the "general effect of an equality and mediocrity of proviſion, being to produce *an equality and mediocrity of talent*." In ſaying this, the Right Hon. Bart. does not overlook the ſuppoſed exception of the Church of Scotland, which he ſhows to have leſs weight than has uſually been attributed to it; and he particularly remarks, that the harveſt of literature in that Church has been principally produced within the laſt thirty or forty years, within which time, "a more liberal proviſion has, by the authority of the courts of juſtice, been made for its clergy." The literary fame and eminence of the Church of England has, on the contrary, long been conſpicuous, and highly diſtinguiſhed, throughout Europe.

Having diſpatched theſe previous arguments, Sir W. S. proceeds to ſtate the principle of his Bill. This he allows, at once, cannot be *Univerſal Reſidence*; for how, he aſks, "can the public demand, under pains and penalties, that there ſhall be a reſident incumbent in each pariſh, when ſo large a proportion of the benefices in the kingdom do not pay more than what moſt members of Parliament pay to their upper ſervants?"—"Eſtabliſh," ſays he, afterwards, "a rigid rule of reſidence to be carried into haſty effect, under the letter of a

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* Sir William Scott here takes occaſion to correct an important miſtake of an honourable Baronet, who has repreſented the income of the Bounty, as at preſent amounting, *probably*, to from 40,000l. to 50,000l. per annum, whereas he ſhows that it does not exceed its original 14,000l. or 15,000l. per annum.

† It is a very remarkable circumſtance here ſtated, that, out of 11,600 livings and upwards, in the kingdom, 9,100 are in the patronage either of lay-individuals or lay-corporations.

ſtatute,

ſtatute, and you turn theſe perſons adrift from ſituations where they have ſpent their lives innocently and uſefully, to ſeek their bread, where, on a ſuppoſition of univerſal reſidence, it is not to be found—perhaps at an advanced time of life, and with a family dependent upon them." The caſe of curates is alſo juſtly noticed, with the humane and ſtriking obſervation, that, unleſs due attention be paid to them, "*the reformation of incumbents would be the perſecution of curates**." It follows then, that a *diſcretionary power* muſt ſomewhere be placed, "at leaſt till the charity and piety of Parliament has put the lower parts of the Church Eſtabliſhment on a more favourable footing;" —and where can this diſcretion moſt conſtitutionally be lodged? This is the important queſtion, which is ultimately anſwered by entruſting it to the hands of the Biſhops.

Sir W. Scott, however, ſtates the preſent Bill to be only *proviſional*, being firmly of opinion, that nothing radical or permanent can be projected, till the ſituation of the lower clergy ſhall be improved, with reſpect to their parſonage houſes, and other circumſtances, which, he truſts, *will ſoon become the ſubjects of parliamentary attention.* But for framing the preſent Bill, to anſwer its immediate purpoſes, Sir W. recommends to the Parliament a firm adherence to the following principles:

1. "Not to recede from ancient foundations, nor to attempt reformations, upon high, *à priori*, notions of a theoretical perfection, but to uſe and apply the exiſting means in the conſtitution, in order to obtain ſuch a quantity of good effect, as is really attainable.

2. "Not to look to a petty, harraſſing ſyſtem of regulations, that is to be dogging and hunting men, in every hour of their lives, and at every turn of their ſteps, for no ſufficient purpoſe of reſpectable utility, but to a ſubſtantial, *bonâ fide*, enforcement of ſubſtantial, *bonâ fide*, duties."

The Biſhops, he obſerves, are at preſent ſuppoſed to have powers, which, in fact, they have not the means to exert. "Give them then, *not* new or unknown powers, but prompt and commodious means of applying thoſe they have," and the expectation and attention of the public will be the pledge for the exerciſe, and the proper exerciſe, of them.

3. That theſe regulations ſhould be carried into effect, without harſhneſs or inſulting methods. But in this part, ſo very honourable to the feelings of the Right Hon. Speaker, we think it a duty to quote his words at large.

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* On this topic, we have already taken occaſion to expreſs our ſentiments, moſt perfectly in uniſon with thoſe of the Right Hon. Bart. See our preceding number, p. 208 and 9.

"In

"In the third place, that this enforcement of duties ſhould be framed with as little vexation to its objects, as is conſiſtent with its efficacy; without any unneceſſary harſhneſs or reſtraint, ſtill leſs without diſreſpect and degradations: with all decent attention to the ſituation of the order in the ſtate, and to the perſonal convenience of individuals. Their profeſſion is, in all countries, of moſt important uſe to ſociety, and its general utility depends upon its general eſtimation. In this country, it is an eminent order of the ſtate: it has always ſtood by the ſtate with firmneſs, *and in no times more meritoriouſly than in the preſent.* The individuals are, in a large proportion of them, men of learned, and many of them of elegant education. Literature, both uſeful and ornamental, has been in no country ſo largely indebted to its clergy. Many of them are taken from among the beſt and moſt reſpected families of our country; and it is on all accounts, religious, moral, and political, anxiouſly to be wiſhed that the families of our gentry ſhould continue to ſupply a large proportion of our clergy. Such men are not the ſubjects of an extreme and overſtrained legiſlation. Something muſt be truſted to their own ſenſe of duty*; ſomething allowed to their perſonal convenience. They are to be governed, it is true, but *lenibus imperiis*, by an authority efficacious in its reſults, but mild in its forms, and juſt in its indulgences. May I add, that while we have ſeen, in other countries, Chriſtianity ſuffering in the perſons of the oppreſſed clergy, it impoſes a peculiar obligation upon us, to treat our own with kindneſs and reſpect, and to beware of degrading religion, by an apparent degradation of its miniſters. If there has been an undue laxity in this matter, let the legiſlature ſignify firmly, that they ſhould generally repair to their benefices; but not as men ſtigmatized and neglected—carrying their reſentments to their ſolitudes—and from whom, after unkind treatment, a cheerful and ardent performance of duty can hardly be expected. Surely, Sir, it is upon ſuch ſubjects, more than any others, that one ounce of ſweet ſpontaneous duty, is worth whole pounds of compelled performance." P. 53.

Sir William Scott then draws his Speech to a concluſion, giving firſt the following outlines of the Bill to be propoſed; in which he ſays,

"On the part of the clergy there is offered; 1ſt, an entire amneſty for paſt neglect, where no proſecution had been commenced; and, 2dly, where there had been, an exemption from further proſecution, on payment of coſts already incurred. 3dly. On the matter of farming, a liberty given in the caſes where they were injuriouſly prohibited by the ancient ſtatute. 4thly. On the matter of reſidence, to give a

* Sir W. Scott obſerves, in another place, that though there are offenſive caſes of non-reſidence, he is perſuaded that the majority of caſes are ſuch, "as a man of even ſtrict religious principles, tempered with a little human feeling, would find to contain circumſtances of more extenuation than he had ſuppoſed." P. 51.

fair

fair and reaſonable allowance of time to the clergyman, for the occaſions of private life, free from the doggings of any informer, though ſtill ſubject to the ſuperintendance of his proper ſuperior—to allow an *ipſo facto* exemption from all penalties for clergymen bearing certain offices, during the times required for the duties of thoſe offices—to reſtore the power to Biſhops to grant licences for abſence, in certain enumerated caſes, which licences ſhall protect from the common proſecutor—and in other caſes, which cannot be ſpecifically foreſeen, or provided for, to allow the concurrence and conſent of the Metropolitan to have that effect." P. 56.

That the principles of this intended Bill are juſt and humane, and the views of the Right Hon. framer of it, wiſe, political, and pious, will not ſurely be controverted by any reader of this Speech. The Bill itſelf is not ſubjoined, nor ſhould we think ourſelves authorized to diſcuſs it, if it were. It is before the legiſlature, who, we truſt, will modify and complete it, according to the concurrent effect of the wiſdom of many counſellors; and, we firmly truſt, without loſing ſight of thoſe humane and liberal principles which pervade this whole Speech of the Right Hon. Member who propoſed it. Under theſe expectations, we are content to wait the iſſue, which, when the Bill ſhall be again reſumed, will have been prepared by long conſideration. That ſpirits hoſtile to the Church are in various places at work, to take advantage of the preſent circumſtances, we cannot doubt; it is for the wiſdom and juſtice of Parliament to repreſs their malice, and baffle their machinations, preſerving in every ſtep a well-balanced regard for private rights and public utility.

ART. VI. *A Charge delivered to the Clergy of the Dioceſe of Oxford. By John, Lord Biſhop of that Dioceſe, at his Primary Viſitation in June,* 1802. *Publiſhed at the Requeſt of the Clergy.* 4to. 25 pp. 1s. 6d. Oxford printed; Rivingtons, London. 1802.

THE tried and acknowledged abilities of the Biſhop of Oxford, in that Univerſity and Dioceſe where his ſituations are now ſo deſervedly eminent, naturally excite a peculiar attention to his Primary Charge. The Dioceſe of Oxford has been, as the Biſhop expreſſes it, known to him by long experience, and endeared by long attachment:

"In

" In which," he adds, " I paſſed my very infancy*, and in which alſo I received a great part of my education; having held ſucceſſively almoſt every inferior office of the Church, as thoſe of Curate, Rector, and Canon of its Cathedral; having paſſed through almoſt every kind of employment†, in that Univerſity, which gives to this Dioceſe a diſtinguiſhed and almoſt peculiar character."

From all theſe ties there can be no doubt, that the Dioceſe of Oxford muſt regard its preſent Biſhop with a marked attention and attachment, and muſt be anxious to receive and to conſider his primary admonitions. We can pronounce, on a careful peruſal, that they are well worthy of all attention and reſpect. The Biſhop, for the preſent, waves conſiderations merely local, to ſpeak of thoſe which are of a higher and more general nature; and, in a compreſſed and manly ſtyle, repreſents the peculiar evils of the preſent age, and the cauſes which " demand from the clergy an increaſe of diligence and of labour." After a view of theſe things, more maſterly and comprehenſive, perhaps, than can any where be found in the ſame compaſs, he proceeds thus:

" But the face of things, it may be thought, is now changed. Sad experience has indeed taught men, that, in purſuit of a more improved ſtate, they have plunged into all the horrors of anarchy, without any deſirable end in proſpect before them. Many have ſought to tread back their footſteps, and have renounced the extravagant doctrines which were once their war-whoop. But every thing having been ſet afloat which can miſlead the wayward will of man, pervert his underſtanding, or inflame his paſſions; and all the reſtraints of authority and reſpect, which formerly held in check the dangerous tendencies of each, having been removed; to reſtore what has been loſt, and to bring back things into their former, or into any ſettled ſtate, is not a taſk eaſily or ſuddenly to be accompliſhed. The ſucceſs of the conqueror leads him not to this; his armed thouſands have no power or ſtrength for ſuch a work. The tree is ſoon felled, but it requires years to rear it again to its full ſize and beauty. It is true, that anarchy will ſoon ſubſide into ſome form of government, becauſe it has not wherewithal to maintain itſelf; but the ancient cement which held ſociety together being diſſolved, and the ties broken which had the ſanction of cuſtom, and the force of old attachment, there is no ſecurity into what form it ſhall ſubſide, or what ſtability ſhall attend it; and it uſually ends in ſomething more deſpotick than before, becauſe force is now become the only mean of government. It is true alſo, that men cannot and will not long be content without a religion; and the ſuperiority of the Chriſtian is ſo great, that the return will

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* The Biſhop is a ſon of Dr. Randolph, late Preſident of Corpus Chriſti College, ſo highly eſteemed for his theological writings. *Rev.*

† As thoſe of Tutor, Pro-proctor, Proctor, &c.

probably

probably always be to that, in a country where it has been once known: but that all the above wild notions ſhould in themſelves ſettle into a form of ſound words, and into a pure Chriſtianity, and into the beſt form of diſcipline, or even any that ſhall be effectual, is more than can well be expected." P. 5.

After this preparation, his Lordſhip proceeds to give a particular exhortation to the parochial clergy, a claſs of which he ſays generally, that being planted in every part of the kingdom, it is ever at hand to give aſſiſtance. To whoſe paſt efforts, alſo, he bears this juſt and animated teſtimony:

" Even in what has paſſed, your ſteadineſs and good conduct has contributed much to ſtem the torrent. THE COUNTRY OWES ITS THANKS TO ITS CLERGY. Follow up then this good work." P. 7.

The Biſhop then ſtates, that ſome good effects have ariſen out of the dangers of the times; but, ere long, proceeds to notice ſome of a contrary complexion. The following picture of an evil, very prominent at preſent, is drawn with the ability of a great maſter, and the juſtice of an excellent man.

" But with others, the impreſſion has been ſo ſtrong, as to create a new evil. The revulſion has driven them into the contrary extreme. They have imbibed a ſpirit of enthuſiaſm; and, led away by the warmth of imagination, conſider others, who cannot follow them in the ſame track, as inſenſible of their duty, or deficient in it. They encourage therefore the irregularities of thoſe, who act without commiſſion, or beyond their commiſſion; and, in ſeeking for greater purity of religion, they wound the church of theſe realms, eſtabliſhed for its ſupport. They find ready aſſociates in all thoſe who were before employed, through enthuſiaſm, vanity, or intereſt, in gathering congregations, or drawing after themſelves a multitude of followers; or who are now inclined to enter upon the ſame taſk, flattering to the pride of man. Out of this compound has ariſen a ſet of men, ſtyling themſelves *Evangelical* Miniſters; a title, which if aſſumed, as it is, excluſively of others, is in itſelf ſeparation and ſchiſm. When they go farther in practice, uniting themſelves into a party, and ſeeking to bring the perſons and labours of all others into diſrepute, it is confederacy and conſpiracy. For it cannot, my Rev. Brethren, have eſcaped your notice, how eagerly they beſet men of more ſerious diſpoſitions than common, engage them in new connections, uniting the moſt diſcordant elements, and endeavour ſo to involve them, that their return may be difficult. The true character of the Church of England, I apprehend, is open and generous; leaving men to the natural cauſes of connection, and to the performing their duty in their proper province. My ſuſpicions are excited, wherever I ſee indications of party. Then as to this preaching itſelf, preſumptuouſly called *Goſpel* preaching, ſo far as it has fallen under my obſervation, it conſiſts chiefly of a jargon of words, drawn indeed from Scripture, but diveſted of all preciſion and meaning in the application of them, the ſame being repeated on every ſubject; and its whole character is totally different, and ſtands

at the fartheſt diſtance from the original Goſpel preaching; I mean the plain and rational diſcourſes of our bleſſed Saviour, recorded in the Goſpels, and handed down to us by his holy Apoſtles, as our grand exemplar of teaching. Its aim is directed to the imaginations of men, to cauſe them to think or fancy themſelves inſpired; a bold aſſumption of the ſpecial privilege of the Apoſtles and their immediate ſucceſſors, and an intruſion into their pale. All this is accompanied with the groſſeſt flattery to each other: men of the moſt moderate talents, and of the meaneſt acquirements, are no ſooner enliſted into this ſect or party, whatever be its denomination, than they are taught to think themſelves, and others are required to believe them, to be perſons of commanding talents, and under no neceſſity of liſtening to the authority of others: their works, of the meaneſt ſtamp, are ſtudiouſly diſſeminated, and as extravagantly cried up, even whilſt they are ſuch as a man of real learning throws aſide with diſguſt. Meanwhile the ſober and pious labours of the moſt reſpectable clergymen, who happen to be of a different temper, are diſregarded, their ſmalleſt faults are uncharitably exaggerated, and unmercifully reviled. Let it not be ſaid that I am dealing out reproaches; I am not ſolicitous to fix motives upon any man, much leſs to aſcribe the ſame to all. I am willing to believe, that theſe things are with many, in their origin, the mere aberration of good and pious minds; but ſo far as they are the cauſe alſo of deviations from the true doctrine and diſcipline of the Church, I think it my duty, and I doubt not but that you, my Rev. Brethren, will alſo think the ſame, to obviate their effects. For their effects are undoubtedly pernicious, both in themſelves, in the vain and idle notions which they engender, and becauſe they tend to render the clergy of the eſtabliſhment odious in the eyes of their neighbours and pariſhioners, to bring into queſtion, without authority, the merit or demerit of their labours, and to take out of their hands thoſe whom the law has entruſted to their care. St. Paul himſelf, an inſpired Apoſtle, and ſpecially commiſſioned, was careful of exceeding his province. I muſt inſiſt upon it, that if life and vigour be to be reſtored to religion, and its ſalutary influence encreaſed, it muſt be done by the inſtrumentality of the Church; that ſuch is the law of this our national Church and realm, and, I believe I may venture to ſay, of Chriſt himſelf." P. 11.

After this, the Charge notices more particular topics; among which it ſpecifies ſome clandeſtine methods, too ſucceſsfully practiſed, for concluding improper marriages.

We have read the whole of the Charge with a ſatisfaction, by no means diminiſhed, even by a highly raiſed expectation; and we earneſtly and cordially recommend it to all thoſe with whom our recommendation can poſſibly have weight or effect.

ART. VII. *Philoſophical Tranſactions of the Royal Society of London, for the Year* 1801. *Part II.* 4to. 213 pp. G. and W. Nicol. 1801.

THIS Second Part of the volume of the Philoſophical Tranſactions for 1801 contains twelve papers, beſides a liſt of preſents, and the Index.

XII. *A Hiſtorical and Anatomical Deſcription of a doubtful amphibious Animal of Germany, called, by Laurenti, Proteus Anguinus.* By Charles Schriebers, M. D. of Vienna.

The ſubject of this deſcription is an imperfect animal, which is but ſeldom found in a ſmall lake, called *Sittticher See*, in Carniola; and, as it ſeems, in that lake only.

Various imperfect accounts of this natural production have been publiſhed by different writers; and it is remarkable, that ſome of them reckon it an imperfect animal, ſuch as the larvæ of ſome lizards, while others conſider it as a perfect animal.

The author of the preſent paper, omitting to refute the objectionable arguments of other writers, only gives an accurate deſcription of what he himſelf obſerved, at a careful anatomical diſſection of the animal; where he endeavoured to diveſt himſelf of every particular preconceived opinion. To this, however, he prefixed ſome obſervations, made by Baron Zois, upon ſome living ſpecimens of this natural production.

The external ſhape, and the principal internal parts, of this animal, are delineated on two copper-plate engravings, which follow the paper. The firſt of thoſe plates repreſents the animal apparently in its full-grown ſtate, as in the act of ſwimming; the ſecond plate exhibits delineations of its liver, its inteſtines, its organs of reſpiration, the viſcus which is ſuppoſed to be the kidney, and of the head, with the upper and under jaws.

The general ſhape of this animal is ſomewhat like that of a lizard.

"One of the largeſt ſpecimens," this author ſays, "was about 13 inches long and 1 inch in diameter; three others were between 9 and 10 inches long; and the ſmalleſt (apparently the youngeſt and moſt imperfect) was about 8 inches long, and hardly the third part of an inch in diameter.

"The head is $1\frac{3}{4}$ inch long; its fore part ſomewhat reſembles the bill of a duck, being flat and narrow, rather broader behind than the body, ſomewhat compreſſed, and rendered uneven by ſome ſmooth protuberances, occaſioned by ſtrong muſcles. The upper jaw is ſomewhat

what larger than the under one, and ſurrounds it with a thick folded ſkin, forming a conſiderable lip, and making the mouth itſelf larger and broader than it would be, according to the ſize of the ſkull. It has no noſtrils, external ears, or appearance of eyes.

" This laſt circumſtance occaſioned the miſtake of Dr. Laurenti, and of all the other naturaliſts, who affirmed that the animal was really deſtitute of eyes. It is true, that there is no appearance of them after death, particularly when the animal has been kept in ſpirits; and indeed they are ſcarcely to be diſcovered even while it is alive; but, if the ſkin is removed from the front of the head, they may be ſeen at the baſe of the roſtrum, beneath the foremoſt protuberances. They are very ſmall, and black; ſeem to be very ſimple, and are not quite ſo globular as thoſe of fiſhes, but more flat; they lie in a ſmall cavity of the ſkull, and ſeemed to be ſomewhat attached, at leaſt by ſome glutinous matter, to the ſkin itſelf; as, by removing the ſkin without ſufficient care, they adhered to it, and came out of their cavity, along with a ſmall thread, which I think was the optic nerve.

" On the ſides of the occiput are apertures, like thoſe of fiſhes; and over them, ramified branches of veſſels, or branchial appearances, ſimilar to thoſe of tadpoles, or other larvæ of amphibious animals; which analogy has occaſioned ſo many doubts and diſſentions among the learned about this animal, as well as about the ſtill ambiguous Siren lacertina of Linnæus. Theſe appendages are formed by three very large branches of blood-veſſels, of which the uppermoſt is the largeſt, the next ſomewhat ſmaller, and the loweſt the ſmalleſt: each of theſe is divided into ſmaller branches, which laſtly are bordered on their under edge by many very ſmall and thin ones. Their direction is towards the body, almoſt parallel to it; and, upon removing them, the branchial apertures are ſeen directed to, and communicating with, the mouth, like the gills in fiſhes. Each of theſe apertures is divided by three thin ſimple membranes (not vaſcular, as in fiſhes) attached in like manner to three oblique cartilaginous bones, but leaving only two holes between them; in which circumſtance, and in the red colour of the appendages during life, this animal differs materially from fiſhes, and from tadpoles, or other larvæ.

" Behind the appendages, the head becomes narrower, and forms a round neck, reaching from thence to the inſertion of the fore feet, about half an inch long, and a little narrower than the body.

" The body itſelf is round, equally thick throughout; and, from the inſertion of the fore feet to that of the hind feet, about $6\frac{1}{2}$ inches long. The fore feet are about 1 inch long, conſiſting of the thigh and leg, and terminating in three toes, without nails, whereof the middle is the longeſt. The hind feet are about one-ſixth of an inch ſhorter than the fore feet, and terminate in only two ill-ſhaped toes.

" Behind theſe feet, the body grows narrower, and terminates in the tail, which is $3\frac{1}{2}$ inches long, compreſſed on the ſides, and very fleſhy and ſtrong in the middle; it grows narrower towards its end, which is almoſt pointed; and, as well as the edge above and underneath, is ſurrounded by a thin membrane, which gives it a conſiderable

breadth. Underneath, rather lower than the hind feet, is the anus, an oblong aperture, ſurrounded by a ſtrong wrinkled ſphincter."

With reſpect to the deſcription of the internal parts of this curious and rare animal, we muſt refer our readers to the paper itſelf.

XIII. *Obſervations tending to inveſtigate the Nature of the Sun, in Order to find the Cauſes or Symptoms of its variable Emiſſions of Light and Heat; with Remarks on the Uſe that may poſſibly be drawn from Solar Obſervations.* By Wm. Herſchel, LL. D. F. R. S.

Dr. Herſchel commences his paper by obſerving, that from what has been advanced by himſelf in a former paper, there appears to be reaſons ſufficient to believe, that the Sun is a moſt magnificent habitable world; and that the ſame concluſion ſeems to be confirmed by the obſervations that are contained in the preſent paper. He further obſerves, that the very great influence the Sun has upon the globe we inhabit, renders it highly incumbent upon us to inveſtigate, with the utmoſt attention, and by all poſſible means, ſuch as by the uſe of photometers, thermometers, teleſcopes, &c. the nature and the action of that admirable luminary: and he is in hopes of deriving, from the ſolar obſervations, ſome uſeful indications, perhaps of a hot or cool ſummer, &c.

In order to obtain this object, it is neceſſary to collect a true and extenſive information of all the phænomena that uſually appear on the ſurface of the Sun, whence ſome general inferences or natural laws may be deduced. With this object in view, Dr. H. has made a vaſt number of obſervations, which are ſtated in the preſent paper; but, previous to the ſtatement of thoſe obſervations, he ſays,

"it will be neceſſary, before I can enter into a detail of the obſervations, to give notice that, from an improved knowledge of the phyſical conſtruction of the Sun, I have found it convenient to lay aſide the old names of *ſpots*, *nuclei*, *penumbræ*, *faculæ*, and *lucidi*, which can only be looked upon as figurative expreſſions that may lead to error. Nor were theſe few terms ſufficient to deſcribe the more minute appearances on the Sun, which I have to point out.

"The expreſſions which I have uſed are, *openings*, *ſhallows*, *ridges*, *nodules*, *corrugations*, and *pores*. It will not be amiſs to give a ſhort explanation of theſe terms.

"*Openings* are thoſe places where, by the accidental removal of the luminous clouds of the Sun, its own ſolid body may be ſeen; and this not being lucid, the openings through which we ſee it may, by a common teleſcope, be miſtaken for mere black ſpots, or their nuclei.

"*Shallows* are extenſive and level depreſſions of the luminous ſolar clouds, generally ſurrounding the openings at a conſiderable diſtance.

As

As they are leſs luminous than the reſt of the Sun, they ſeem to have ſome diſtant, though very imperfect, reſemblance to penumbræ; which might occaſion their having been called ſo formerly.

" *Ridges* are bright elevations of luminous matter, extended in rows of an irregular arrangement.

" *Nodules* are alſo bright elevations of luminous matter, but confined to a ſmall ſpace. Theſe nodules and ridges, on account of their being brighter than the general ſurface of the Sun, and alſo differing a little from it in colour, have been called feculæ and luculi.

" *Corrugations* I call that very particular and remarkable unevenneſs, ruggedneſs, or aſperity, which is peculiar to the luminous ſolar clouds, and extends all over the ſurface of the globe of the Sun. As the depreſſed parts of the corrugations are leſs luminous than the elevated ones, the diſk of the Sun has an appearance which may be called mottled.

" *Indentations* are the depreſſed or low parts of the corrugations; they alſo extend over the whole ſurface of the luminous ſolar clouds.

" *Pores* are very ſmall holes or openings, about the middle of the indentations."

From thoſe definitions, our readers may derive ſome knowledge of this author's theory reſpecting the nature of the Sun.

Dr. Herſchel alſo gives his reaſons for his intermixing hypotheſis and conjectures with the obſervations. Thoſe obſervations are arranged, not in the order in which they were made, but under diſtinct heads, and each head is ſubdivided into diviſions, according to the particular concluſion which they ſeem to eſtabliſh.

The obſervations contained under the general title of Openings are ſubdivided into the following ſections: 1. Openings are places where the luminous clouds of the Sun are removed. 2. Large openings have generally ſhallows about them. 3. Many openings are without ſhallows. 4. Small openings are generally without ſhallows. 5. Openings have generally ridges and nodules about them. 6. Openings have a tendency to run into each other. 7. New openings break out near other openings. 8. Probable cauſe of openings. 9. Direction and operation of the diſturbing cauſe. 10. Maxima of openings. 11. There is ſome difference in the colour of openings. 12. Openings divide when they are decaying. 13. Decaying openings ſometimes increaſe again. 14. When openings are divided, they grow leſs and vaniſh. 15. Decayed openings ſometimes become large indentations. 16. Decaying openings turn ſometimes into pores. 17. When openings are vaniſhed, they leave diſturbance behind. 18. Apparent view into the opening, under luminous bridges and ſhallows. 19. Depth of the openings, indicated by their darkneſs.

neſs. 20. Diſtance between the ſhallows and ſolar ſurface, indicated by the free motion of low clouds.

The obſervations contained under the title of *Shallows* are ſubdivided into the following heads. 1. Shallows are depreſſed below the general ſurface of the Sun, and are places where the luminous ſolar clouds of the upper regions are removed. 2. The thickneſs of the ſhallows is viſible. 3. Sometimes there are ſhallows without openings in them. 4. Incipient ſhallows come from the openings, or branch out from ſhallows already formed, and go forwards. 5. Probable cauſe of ſhallows. 6. Shallows have no corrugations, but are tufted. 7. Decay of ſhallows.

Under the title of *Ridges*, we find the following ſubdiviſion. 1. Ridges are elevations above the general ſurface of the luminous clouds of the Sun. 2. Length of a ridge. 3. Ridges generally accompany openings. 4. Ridges are alſo often in places where there are no openings. 5. Ridges diſperſe very ſoon. 6. Different cauſes of ridges hinted at.

The obſervations reſpecting *Nodules* tend to prove, 1. That nodules are ſmall, but highly elevated, luminous places; and, 2. That nodules may be ridges foreſhortened.

The ſubdiviſions of the general title *Corrugations* are, 1. Corrugations conſiſt of elevations and depreſſions. 2. Corrugations extend all over the ſurface of the Sun. 3. Diſperſed ridges or nodules make corrugations. 4. Corrugations change their ſhape and ſituation; they increaſe, diminiſh, divide, and vaniſh quickly.

The obſervations concerning the *Indentations* are arranged under the following heads. 1. The dark places of corrugations are indentations. 2. Indentations are without openings. 3. In ſome places, the indentations contain ſmall openings. 4. The elevations and indentations of corrugations are of different figures. 5. Indentations change to openings. 6. Indentations are of the ſame nature as ſhallows. 7. Indentations are low places, which often contain very ſmall openings. 8. Indentations are of different ſizes. 9. Indentations are extended all over the Sun. 10. With low magnifying powers, indentations will appear like points.

The obſervations, under the title of *Pores*, tend to prove, 1. That the low places of indentations are pores. 2. That pores increaſe ſometimes, and become openings; and, 3. That pores vaniſh quickly.

In treating *of the Regions of Solar Clouds*, Dr. H. arranges his obſervations under the following heads. 1. Changes in the ſolar clouds happen continually. 2. There are two different regions of ſolar clouds. 3. The inferior clouds are opaque,

opaque, and probably not unlike thoſe of our planet. 4. Quantity of light reflected from the inferior planetary clouds. 5. Indentations are planetary clouds, reflecting light through the open parts of the corrugations. 6. The opaque inferior clouds probably ſuffer but little of the light of the ſelf-luminous ſuperior clouds to come to the body of the Sun. 7. Motion of the inferior clouds. 8. Motion of the ſuperior clouds. 9. Eminent uſe of the planetary clouds.

The obſervations relative to *the Solar Atmoſphere* are arranged under the following titles. 1. The Sun has a planetary atmoſphere. 2. The Sun's planetary atmoſphere extends to a great height. 3. The planetary atmoſphere of the Sun is of a great denſity. 4 The ſolar atmoſphere, like our's, is ſubject to agitations, ſuch as with us are occaſioned by winds. 5 There is ſome ſolar atmoſpheric ſpace between the ſolid body of the Sun and the loweſt region of the clouds. 6. The Sun's planetary atmoſphere is tranſparent.

From the above-mentioned heads of the various ſections, our readers may comprehend the whole theory of the appearances, which Dr. Herſchel's obſervations ſeem to prove.

After the ſtatement of the obſervations, this ingenious author ſubjoins the hypotheſis, or a theoretical explanation of the ſolar phenomena, which we ſhall tranſcribe, under the perſuaſion that it muſt prove acceptable to our more curious readers.

"We have," he ſays, "admitted, in order to explain the generation of ſhallows, that a tranſparent elaſtic gas comes up through the openings, by forcing itſelf a paſſage through the planetary clouds. Our obſervations ſeemed naturally to lead to this ſuppoſition, or rather to prove it; for, in tracing the ſhallows to their origin, it has been ſhewn, that they always begin from the openings, and go forwards. We have alſo ſeen, that, in one caſe, a particular bias given to incipient ſhallows, lengthened a number of them out in one certain direction, which evidently denoted a propelling force acting the ſame way in them all. I am, however, well prepared to diſtinguiſh between facts obſerved, and the conſequences that, in reaſoning upon them, we may draw from them; and it will be eaſy to ſeparate them, if that ſhould hereafter be required.

"If, however, it be now allowed, that the cauſe we have aſſigned may be the true one, it will then appear, that the operations which are carried on in the atmoſphere of the Sun are very ſimple and uniform.

"*Generation of Pores.*

"By the nature and conſtruction of the Sun, an elaſtic gas, which may be called empyreal, is conſtantly formed. This aſcends every where, by a ſpecific gravity leſs than that of the general ſolar atmoſpheric gas contained in the lower regions. When it goes up in moderate quantities, it makes itſelf ſmall paſſages among the lower regions

gions of clouds: theſe we have frequently obſerved, and have called them pores. We have ſhewn, that they are liable to continual and quick changes, which muſt be a natural conſequence of their fleeting generation.

"*Formation of Corrugations.*

"When the empyreal gas has reached the higher regions of the Sun's atmoſphere, it mixes with other gaſes, which, from their ſpecific gravity, have their reſidence there, and occaſions decompoſitions which produce the appearance of corrugations. It has been ſhewn, that the elevated parts of the corrugations are ſmall ſelf-luminous nodules, or broken ridges; and I have uſed the name of ſelf-luminous clouds, as a general expreſſion for all phenomena of the Sun in what ſhape ſoever they may appear, that ſhine by their own light. Theſe terms do not exactly convey the idea affixed to them; but thoſe of meteors, coruſcations, inflammations, luminous wiſps, or others, which I might have ſelected, would have been liable to ſtill greater objections. It is true, that when ſpeaking of clouds, we generally conceive ſomething too groſs, and even too permanent, to permit us to apply that expreſſion properly to luminous decompoſitions, which cannot float or ſwim in the air, as we are uſed to ſee our planetary clouds do. But it ſhould be remembered, that, on account of the great compreſſion ariſing from the force of gravity, all the elaſtic ſolar gaſes muſt be much condenſed; and that, conſequently, phenomena in the Sun's atmoſphere, which in ours would be mere tranſitory coruſcations, ſuch as thoſe of the aurora borealis, will be ſo compreſſed as to become much more efficacious and permanent.

"*Cauſe of Indentations.*

"The great light occaſioned by the brilliant ſuperior regions muſt ſcatter itſelf on the tops of the inferior planetary clouds; and, on account of their great denſity, bring on a very vivid reflection. Between the interſtices of the elevated parts of the corrugations, or ſelf-luminous clouds, which, according to the obſervations that have been given, are not cloſely connected, the light reflected from the lower clouds will be plainly viſible, and, being conſiderably leſs intenſe than the direct illumination from the upper regions, will occaſion that faint appearance which we call indentations.

"*Cauſe of the mottled Appearance of the Sun.*

"This mixture of the light reflected from the indentations, and that which is emitted directly from the higher parts of the corrugations, unleſs very attentively examined by a ſuperior teleſcope, will only have the reſemblance of a mottled ſurface.

"*Formation of ſmall Openings, Ridges, and Nodules.*

"When a quantity of empyreal gas, more than what produces only pores in aſcending, is formed, it will make itſelf ſmall openings; or, meeting perhaps with ſome reſiſtance in paſſing upwards, it may exert its action in the production of ridges and nodules.

"*Production of large Openings and Shallows.*

"Laſtly, if ſtill further an uncommon quantity of this gas ſhould be formed, it will burſt through the planetary regions of clouds, and thus

thus will produce great openings; then, ſpreading itſelf above them, it will occaſion large ſhallows; and, mixing afterwards gradually with other ſuperior gaſes, it will promote the increaſe, and aſſiſt in the maintenance, of the general luminous phenomena.

"If this account of the ſolar appearances ſhould be well founded, we ſhall have no difficulty in aſcertaining the actual ſtate of the Sun, with regard to its energy in giving light and heat to our globe; and nothing will now remain, but to decide the queſtion which will naturally occur, whether there be actually any conſiderable difference in the quantity of light and heat emitted from the Sun at different times. But, ſince experience has already convinced us, that our ſeaſons are ſometimes very ſevere, and at other times very mild, it remains only to be conſidered, whether we ſhould aſcribe this difference immediately to a more or leſs copious emiſſion of the ſolar beams. Now, as we have lately had ſeaſons of deficiency, that ſeem to indicate a want of the vivifying principles of light and heat; and as, from the appearance of laſt ſummer, and the preſent mild winter, there ſeems to be a change that may be in our favour, it will be proper to have recourſe to ſolar obſervations, in order to compare the phenomena which indicate the ſtate of the Sun, with the ſeaſons of theſe remarkable times. The following two ſets, which are ſelected from my journals, I believe will aſſiſt us materially in this inquiry."

The firſt of thoſe ſets of obſervations ſhows ſigns of ſcarcity, and the ſecond ſhows ſigns of abundance, of luminous matter in the Sun.

To thoſe obſervations, Dr. H. ſubjoins a conſiderable number of remarks, tending to eſtabliſh the theory of the Sun's influence on the years, productions of the earth, &c.

"Our hiſtorical account," this author ſays, "of the diſappearance of the ſpots in the Sun, contains five very irregular and very unequal periods. The firſt takes in a ſeries of twenty-one years, from 1650 to 1670, both included. But is ſo imperfectly recorded, that it is hardly ſafe to draw any concluſions from it; for we have only a few obſervations of one or two ſpots that were ſeen in all that time, and thoſe were only obſerved for a ſhort continuance. However, on examining the table of the prices of the quarter of nine buſhels of the beſt or higheſt priced wheat at Windſor, marked in Dr. A. Smith's valuable Inquiry into the Nature and Cauſes of the Wealth of Nations, we find that wheat, during the time of the twenty-one years above-mentioned, bore a very high price, the average of the quarter being 2l. 10s. $5\frac{19}{21}$d. This period is much too long, to ſuppoſe that we might ſafely compare it with a preceding or following one of equal duration. Beſides, no particulars having been given of the time preceding, except that ſpots in the Sun, a good while before, began to grow very ſcarce, there might even be fewer of them than from the year 1650 to 1670. Of the twenty-one years immediately following, we know that they certainly comprehend two ſhort periods, in which there were no ſpots on the Sun: of theſe, more will be ſaid hereafter; but, including even them we have the average price of wheat,

wheat, from 1671 to 1691, only 2l. 4s. 4⅗d. the quarter. The difference, which is a little more than as 9 to 8, is therefore ſtill a proof of a temporary ſcarcity.

" Our next period is much better aſcertained. It begins in December, 1676, which year therefore we ſhould not take in, and goes to April, 1684; in all which time, Flamſtead, who was then obſerving, ſaw no ſpots in the Sun. The average price of wheat, during theſe eight years, was 2l. 7s. 7d. the quarter. We cannot juſtly compare this price with that of the preceding eight years, as ſome of the former years of ſcarcity would come into that period; but the eight years immediately following, that is, from 1685 to 1691, both included, give an average price of no more than 1l. 17s. 1¼d. The difference, which is as full 5 to 4, is well deſerving our notice.

" A third but very ſhort period, is from the year 1686 to 1688, in which time Caſſini could find no ſpot in the Sun. If both years be included, we have the average price of wheat, for thoſe three years, 1l. 15s. 0¾d. the quarter. We ought not to compare this price with that of the three preceding years, as two of them belong to the preceding period of ſcarcity; but the three following years give the average price for the quarter of wheat, 1l. 12s. 10⅔d. or, as nearly 11 to 10.

" The fourth period on record, is from the year 1695 to 1700, in which time no ſpot could be found in the Sun. This makes a period of five years; for, in 1700, the ſpots were ſeen again. The average price of wheat, in theſe years, was 3l. 3s. 3⅕d. the quarter. The five preceding years, from 1690 to 1694, give 2l. 9s. 4⅘d. and the five following years, from 1700 to 1704, give 1l. 17s. 11⅕d. Theſe differences are both very conſiderable; the laſt is not leſs than 5 to 3.

" The fifth period extends from 1710 to 1713; but here there was one ſpot ſeen in 1710, none in 1711 and 1712, and again one ſpot only in 1713. The account of the average price of wheat, for theſe four years, is 2l. 17s. 4d. the quarter. The preceding four years, from 1706 to 1709, give the price 2l. 3s. 7½d. and the following years, from 1714 to 1717, it was 2l. 6s. 9d. when the aſtronomical account of the Sun for this period, which has been ſtated above, is conſidered, theſe two differences will be found very conſiderable; the firſt of them being nearly as 4 to 3.

" The reſult of this review of the foregoing five periods is, that, from the price of wheat, it ſeems probable that ſome temporary ſcarcity or defect of vegetation has generally taken place, when the ſun has been without thoſe appearances which we ſurmiſe to be ſymptoms of a copious emiſſion of light and heat. In order, however, to make this an argument in favour of our hypotheſis, even if the reality of a defective vegetation of grain were ſufficiently eſtabliſhed by its enhanced price, it would ſtill be neceſſary to ſhew that a deficiency of the ſolar beams had been the occaſion of it. Now, thoſe who are acquainted with agriculture may remark, that wheat is well known to grow in climates much colder than ours; and that a proper diſtribution of rain and dry weather, with many other circumſtances which it will not be neceſſary to mention, are probably of much greater conſequence than the abſolute quantity of light and heat derived from the ſun. To this

I ſhall

I ſhall only ſuggeſt, by way of anſwer, that thoſe very circumſtances of proper alternations of rain, dry weather, winds, or whatever elſe may contribute to favour vegetation in this climate, may poſſibly depend on a certain quantity of ſun-beams, tranſmitted to us at proper times; but this being a point which can only be aſcertained by future obſervations, I forbear entering farther into a diſcuſſion of it."

We have thus endeavoured to give our readers as competent an idea of Dr. Herſchel's obſervations and theory reſpecting the nature and influence of the Sun, as the limits of our publication could conveniently admit.

Various hypotheſes have, from time to time, been advanced relative to the nature of the ſolar ſpots, which have been repreſented as clouds, as pits, as ſcoria, &c. but the ſuperiority of Dr. Herſchel's teleſcopes renders his obſervations more probable, and conſequently more valuable. With regard to the theory, we ſhall not preſume either to diſpute it, or to applaud it; but we ſhall leave its fate to the deciſion of future obſervations.

Two plates accompany this paper, which exhibit the openings in the ſolar clouds, the nodules, corrugations, &c.

XIV. *Obſervations on the Structure, and Mode of Growth, of the grinding Teeth of the Wild Boar, and Animal Incognitum.* By Everard Home.

The principal object of the preſent paper is to deſcribe certain peculiarities recently diſcovered, with reſpect to the growth of the grinding teeth of the wild boar, which take place at the latter period of that animal's life. This author's obſervations were made on three ſpecimens, or heads of wild boars, the largeſt and oldeſt of which was thought to be under ſeven years of age.

"From an examination," he ſays, "of theſe different ſpecimens, I have been able to make out, very ſatisfactorily, the mode of dentition of the wild boar during the firſt ſeven years; and to aſcertain, that there is a ſucceſſion of grinding teeth beyond that period.

"In this ſpecies of Sus, the temporary grinders conſiſt of ſixteen; four on each ſide, both of the upper and under jaw.

"Theſe ſixteen teeth are ſhed in the uſual manner, and their places ſupplied by larger teeth riſing up from the ſubſtance of the jaw, immediately under the old ones.

"Before theſe firſt teeth are ſhed, one of the more permanent grinders is formed, in the poſterior part of each ſide of both the upper and under jaw; this tooth, although it is in its place with the firſt ſet, is to be conſidered as belonging to the ſecond ſet.

"In explaining the ſubſequent changes which take place, I ſhall confine myſelf to the lower jaw; as the figures which are annexed are taken from the teeth in that jaw.

"Of

" Of the five teeth on each ſide of the lower jaw, one is ſeparated from the reſt, and is cloſe to the tuſk, which admits of a ſpace, for the curve of the upper tuſk to reſt upon; ſo that there are, properly ſpeaking, only four grinders, forming a regular row.

" As the jaw increaſes in length, a ſmall cell is formed in its ſubſtance, behind the laſt grinder, in which the rudiments of a new tooth appear: theſe increaſe, along with the cavity in which they are contained; and the new tooth is in every reſpect larger than the preceding one. By the time it is completely formed, and ready to cut the gum, the jaw has extended itſelf, ſo that there is room for it to come into its place, as the poſterior grinder.

" While this tooth is concealed in the jaw, another cell is formed immediately beyond it; and there is a ſmall round hole of communication between the two cells, ſimilar to what is met with in the elephant; but there are no remains of ſuch a communication, between the anterior cell and the ſocket of the full grown tooth immediately before it.

" The laſt mentioned cell is at firſt very ſmall; but gradually increaſes to a prodigious ſize; and the tooth formed in it is nearly double the ſize of the preceding large grinder. Its maſticating ſurface has a row of four projections on each ſide, and the tooth has eight fangs; ſo that it very much reſembles two large grinding teeth incorporated into one; the poſterior fangs are not completely formed at ſeven years of age.

" This large tooth, although it is formed in the poſterior part of the jaw, is brought ſufficiently forward, by the growth of the jaw-bone, to cut the gum, and range in the line with the other teeth, making the connected row of grinders ſix in number. From this very great ſize, it not only fills the jaw completely, but all the bodies of the other five teeth are puſhed by it out of their perpendicular direction, leaning a little forwards.

" As ſoon as the ſixth grinder has cut the gum, a new cell begins to appear immediately beyond it, to receive the rudiments of another tooth.

" This laſt cell, at ſeven years of age, is very ſmall; and the ſpecimens in my poſſeſſion do not enable me to proſecute the enquiry; but there is every reaſon to believe the tooth formed in it, equals or exceeds the large one that has been deſcribed."

This author then proceeds to deſcribe the ſeveral points of ſimilarity between the teeth of the elephant, the *ſus ethiopicus*, and the wild boar. He alſo ſubjoins ſome obſervations reſpecting the form of the teeth, and the order of dentition in other animals; particularly in an unknown animal, whoſe teeth had been found on the banks of the river Ohio, in North America.

This paper likewiſe contains ſeveral curious remarks reſpecting the uſual ages, ſizes, and other particulars, relative to ſome other animals. The four plates, which accompany it, repreſent the lower jaw of the wild boar in different ſtates of growth; and the jaw, teeth, &c. of the above-mentioned *animal incognitum*.

XV. *Account of ſome Experiments on the Aſcent of the Sap in Trees.* By Thomas Andrew Knight, Eſq.

This is rather an extenſive paper, containing the account of a variety of experiments and obſervations on a difficult proceſs of vegetable life. The aſcent of the ſap in trees has been attributed to a variety of cauſes; namely, to capillary attraction, to the agency of heat, or of cold, or of chemical affinity; but a variety of facts, when duly conſidered, prove, in the opinion of this author, that the effect cannot be entirely produced by any of thoſe cauſes ſingly.

It is not in our power to make a perſpicuous abridgment of Mr. Knight's numerous experiments, eſpecially for want of the four elegant plates, which are annexed to his paper. We can only obſerve, in general terms, that this author endeavours to trace the progreſs of the vegetable fluids through the bark, the leaves, the wood, the fruit, and other parts of certain vegetables; from which experiments and obſervations, general inductions may be obtained: and, upon the whole, he is of opinion, that heat is the remote cauſe of the aſcent of the ſap, and that perhaps frequent variations of it are in ſome degree requiſite; but that the immediate cauſe of that aſcent, he thinks, will be found in an intrinſic power of producing motion, inherent in vegetable life.

(To be concluded in our next.)

ART. VIII. *The Lives of Sir William Smyth, Biſhop of Lincoln, and Sir Richard Sutton, Knight, Founders of Braſen Noſe College, chiefly compiled from Regiſters and other authentic Evidences: with an Appendix of Letters and Papers never before printed. By Ralph Churton, M. A. Rector of Middleton Cheney, Northamptonſhire, and late Fellow of Braſen Noſe College.* 8vo. 7s. Rivingtons. 1800.

WHEN this work firſt appeared, an imperfect copy was tranſmitted to our publiſher; it was on that account, and on that account alone, laid aſide, till it might be examined in a more correct form, which ſome accident or other has protracted till very lately. This will be conſidered, we doubt not, as a ſatisfactory reply to more than one correſpondent who has addreſſed us on the ſubject. It is really a very entertaining and intereſting performance, and we have no leſs reaſon than the

the editor to regret any incident which has prevented our ſooner having the ſatisfaction of peruſing it.

In a long and circumſtantial Introduction, the learned author details the motives of his undertaking, and the means which facilitated the accompliſhment of his object. In this we are informed, what indeed is rather ſurpriſing, that no monument to the memories of the illuſtrious characters, the Founders of Braſen Noſe College, was raiſed by their contemporaries, or their immediate ſucceſſors. It was not till almoſt two centuries after their deceaſe, that Anthony Wood and others brought forward to public notice their high claims to biographical diſtinction. Theſe ſketches, however, were all of them ſcanty of themſelves, and very unſatisfactory to thoſe who felt themſelves indebted to the liberality of a Smyth and a Sutton. Stimulated therefore with the generous ardour of doing proper honour to his benefactors, the author collected his materials, from Smyth's Epiſcopal Regiſter at Lincoln, from accurate abſtracts of them in the Harleian Library at the Britiſh Muſeum, and from the ſtores which the Univerſity of Oxford copiouſly afforded.

The reader will underſtand, that the narrative contained in this volume is confined, in point of time, to the reign of Henry VII. and the firſt years of his immediate ſucceſſor; but he will be aware, that he could hardly receive an account of a period more intereſting, being, as the writer well obſerves, the boundary between light and darkneſs, between the gloom, the ignorance, and the ſuperſtition, of a moſt ferocious age, and the revival of learning, and the light of the Reformation. It cannot be denied, but that an excellent uſe has been made of materials ſought for with great diligence and perſeverance, and examined with great care and aſſiduity. The Life of Biſhop Smyth properly takes the lead, and in ten different ſections we are informed of his birth, education, and various degrees of preferment; as Biſhop of Lichfield, Preſident of Wales, his tranſlation to Lincoln; with the circumſtances alſo of his founding St. John's Hoſpital in Lichfield, his being made Chancellor of Oxford, together with ſuch anecdotes of his character and life, as a biographical ſketch ſeems more eſſentially to require. Theſe occupy 369 pages of the volume, and to theſe a Poſtſcript is annexed, giving an account of the kinſmen of the Biſhop, comprehending about 40 pages more.

Among the more intereſting parts of this performance, we were agreeably detained by the deſcription of the Biſhop's firſt and ſolemn viſitation of his dioceſe, the account of Prince Arthur's marriage, and the topographical ſketch of the halls

of Oxford. The reader cannot be otherwiſe than amuſed with the following extract.

" It has been ſaid above, that the Prince of Wales made a viſit to Oxford, attended by Smyth chancellor of the Univerſity and others, towards the end of September, 1501. On the ſixth of November following, having joined his royal Father, the preceding day, he met the princeſs Catharine of Spain at Dogmersfield, near Odiham in Hampſhire; whence, after the firſt ſalutations, they went by different routes, the Prince to the Wardrobe in Black Friars, the Princeſs to the archbiſhop's palace at Lambeth. When preparations were made in the city, under the direction of Fox biſhop of Wincheſter, for the ſolemn entrance of the Princeſs, agreeably to her dignity and to " the old and famous appetites of the Engliſh people in welcoming acceptable ſtrangers," ſhe came riding from Lambeth, Friday November 12, through the borough of Southwark, to London bridge; where ſhe was received with a coſtly pageant of St. Catharine, St. Urſula, and a train of virgins. In her proceſſion through the city to London Houſe other ſuperb pageants were diſplayed; and the great conduit in Cheap ran with Gaſcoin wine, and was furniſhed with muſic. The marriage ceremony, on Sunday the fourteenth of November, was performed with great ſolemnity in St. Paul's cathedral by the archbiſhop of Canterbury, aſſiſted by nineteen biſhops. The youthful Prince and his Bride were arrayed in white ſattin; and the ſplendor and magnificence of the nobility and courtiers, vying with each other on this joyous occaſion, was beyond all example. Chains of gold were worn of the value of a thouſand or fourteen hundred pounds. The Duke of Buckingham had a gown of needle work, ſet on cloth of tiſſue, and furred with ſables, which was valued at 1500l. But Sir Nicholas Vaux, afterwards lord Vaux of Harendon in Northamptonſhire, eclipſed all the company in his robe of purple velvet, richly furred, and plated with gold ſo thick and maſſy, that the gold alone was valued at 1000l. The dowry of the Princeſs was guaranteed to her by the biſhop of Lincoln, in conjunction with the two archbiſhops, the biſhop of Wincheſter, the Duke of York, Sir Reginald Bray, and others, witneſſes to the deed of ſettlement. In honour of the nuptials juſts and turnaments were exhibited ſeveral days in the large void ſpace before Weſtminſter hall, with ſumptuous banquets and diſguiſings and interludes within the hall; and the celebrity concluded with a numerous creation of knights of the Bath, and of the Sword.

" From theſe ſcenes of gaiety and ſpectacles of triumph the Prince haſtened again to his province in the marches; but he did not live to verify the hopes and expectations, which as well the nation in general, as thoſe near his perſon, had largely entertained from the contemplation of his early virtues. He died, univerſally regretted, in Ludlow Caſtle, the ſecond of April, 1502. The funeral was conducted with much mournful pomp; and the biſhop of Lincoln bore a principal part in the ſacred offices attending it. The corpſe was inveloped in cerements, and lay in ſtate in the Caſtle, during the ſpace of three weeks. Then, on St. George's day in the afternoon, it was removed in ſolemn proceſſion to the pariſh church. The earl of Surrey, as

principal

principal mourner, followed next to the corpſe; and after him a large train of noblemen and others; among whom were many of the principal citizens of Cheſter, who had come thus far to attend the obſequies of their beloved Prince. His banner was borne before the corpſe by Sir Griffith ap Rice, who was preceded by biſhops, abbats, and others. When the corpſe was conveyed into the choir, the dirge began; and the biſhops of Lincoln, Saliſbury, and Cheſter, read the three leſſons. On the morrow the biſhop of Lincoln ſung the maſs of requiem. Doctor Edenham, almoner and confeſſor to the Prince, "ſaid a noble ſermon, and took to his antyteme, Bleſſed are the dead, who die in the Lord."

"On St. Mark's day the proceſſion moved from Ludlow to Bewdley; and, obſerves my author, "it was the fouleſt cold windye and rainey daye, and the worſt waye, that I have ſeen." The corpſe was placed in the choir of the chapel; and dirge and maſs of requiem were performed; and every church where it reſted was decorated with eſcutcheons. When they came to Worceſter, the order of Friars cenſed the corpſe at the town's end; and at the city gate the bailiffs and corporation met them. At the entrance of the church-yard, the biſhop of Worceſter having now joined the train, the four biſhops in rich copes cenſed the corpſe; which was then borne under a canopy through the choir, to a herſe illuminated with eighteen lights, and ſumptuouſly garniſhed with arms. At dirge were nine leſſons, after the cuſtom of that church. The firſt five were read by abbats; the ſixth by the prior of Worceſter; the reſt by the biſhops, the biſhop of Lincoln reading the ninth. That night there was a goodly watch of Lords, and Knights, and many others.

"In the morning at eight, the ſacred rites were reſumed; when the third maſs, of requiem, was ſung by the biſhop of Lincoln. Cuſtomary offerings were made at the maſs; "but to have ſeen the weepinge when the offeringe was done, he had a hard heart that wept not." The ſermon by "a noble doctor" followed. After this all the prelates cenſed the corpſe; and then "with weeping and ſore lamentation it was laid in the grave," at the ſouth end of the high altar, where were all the divine ſervices. "The oriſons were ſaid by the biſhop of Lincoln, alſo ſore weeping. He ſet the croſſe over the cheſt, and caſt holye water and earth thereon." The comptroller of the Prince's houſehold, his ſteward, and others brake their ſtaves of office, and caſt them into the grave. And "thus, concludes my author, God have mercye on good Prince Arthur's ſoule."

"Of this Prince both contemporary and ſubſequent writers ſpeak in terms of the warmeſt applauſe and admiration. His parts, his learning, and accompliſhments far ſurpaſſed what could be expected from his youth, his rank, and the age. But He, who from the conflict of human paſſions often produces great and unexpected good, had purpoſes to accompliſh by the turbulence and impetuoſity of Henry, the younger brother, which the mild virtues and ſuavity of Arthur would never have attempted.

"Upon the Prince's death all his titles and powers reverted to the Crown; but Smyth continued Preſident as well after as before the Duke of York was created Prince of Wales; and held the office till his

his death. In one of the ſtate apartments of the Caſtle at Ludlow the arms of prince Arthur were "excellently wrought," in a ſuperb eſcutcheon of ſtone; and there was an empalement of St. Andrew's croſs, with prince Arthur's arms, painted in one of the windows of the hall. His arms, two red lions and two golden lions, were alſo in another chamber, with the arms of North Wales, and South Wales. And in the chapel, which was "moſt trim and coſtly," the arms of Smyth and other lords Preſidents were "gallantly and cunningly ſet out." P. 193.

At p. 405, we are introduced to the life of Sir Richard Sutton, of whom perhaps nothing more memorable is to be related, than the act of private munificence which occaſioned this biographical account. He was, however, a member of the Privy-Council of Henry VII. who did not beſtow his confidence without due deliberation. He was alſo one of the Governors of the Inner-Temple, and Steward of the Monaſtery of Sion, near Brentford. An account of a very rare book, called the Orcharde of Syon, publiſhed at Sir Richard's expence, and in honour of this Monaſtery, is found at p. 417. The part which he took in the patronage and eſtabliſhment of Braſen Noſe College, appears at length in the life of Biſhop Smyth; and the reader muſt be generally ſatisfied with a deſcription of the eſtates which he transferred for this benevolent purpoſe, and with the circumſtances of his will. The account of him thus concludes.

"No military exploits have been traced in the life of Sir Richard Sutton. He choſe to be painted in armour, not for the ſame reaſon which induced the Romans to have their ſtatues in the habiliments and garb of a ſoldier, becauſe they were ambitious of martial glory; but as it was a permanent dreſs, and a compliment, as the open-faced knight's helmet ſhews, to the order of knighthood, with which he had recently been inveſted. The ſcanty materials of his life do not ſuggeſt hints for a complete character; but in the general air and features of his portrait we ſee an epitome of the man. There is nothing in his looks of the defiance of the warrior or pride of the combatant, armed for the field or equipt for the tournament; his countenance breathes the ſweetneſs of benevolence; his aſpect is clothed with the ſerenity of peace. Among the Worthies of his country he has long been enrolled; but I have not learnt who it was that compoſed the verſes, in the perſon of Braſen Noſe college, wherein he is complimented on finiſhing what another began. "The Muſes," on that occaſion, it is ſaid, "ſeemed neither to ſmile nor frown, but kept their wonted countenance." In truth, he deſerved a better encomiaſt. But real worth does not require the aid of poetry to embelliſh and ſet it off to advantage. It is content with plain proſe; in which they who "paint it trueſt praiſe it beſt." With a reputation eſtabliſhed on the ſolid foundation of ſkill in the ſtudy and integrity in the practice of the law, Sutton was called to be a privy Counſellor by

by Henry the ſeventh; in whoſe court, it has been remarked, favours came "unexpected, undeſired," the rewards of merit, not the price of importunity; and he frequently aſſiſted the deliberations of a prince, who patroniſed commerce and the arts of peace. Many ample fortunes were raiſed in that court; and many more at the ſame time, as the preceding pages often incidentally evince, by the profeſſion of the law. Immenſe wealth, whether in the court or at the bar, Sir Richard Sutton ſeems neither to have coveted nor acquired. He obtained honourable affluence by honourable means; and what he acquired he devoted to the moſt valuable purpoſes of human life, to the honour and advancement of religion and learning. "The nobleſt works and foundations," ſays lord Bacon, "have proceeded from childleſs men, which have ſought to expreſs the images of their minds, where thoſe of their bodies have failed." Unmarried himſelf, and not anxious to aggrandiſe his family, which had long ranked among the beſt in a county juſtly proud of its ancient Gentry, Sir Richard Sutton beſtowed handſome benefactions and kind remembrances among his kinſmen; but he wedded the public, and made poſterity his heir. An active coadjutor from the firſt to the Biſhop of Lincoln in laying the foundation of Braſen Noſe college, he completed the building, reviſed the laws, and doubled the revenues of the growing ſeminary, leaving it a perpetual monument of the conſolidated wiſdom and joint munificence of Smyth and of Sutton." P. 461.

An Appendix is ſubjoined, which contains original evidences, letters, and papers, never before printed, illuſtrative of the principal ſubjects of the volume. Among theſe are the pedigree of Smyth, with notes; an account of the Deans of the Collegiate Chapel of St. Stephen, Weſtminſter; a copious liſt of the Maſters of St. John's Hoſpital, in Lichfield; and, various curious letters and authentic papers. The notes on the Sutton pedigree are not the leaſt intereſting part of the publication, and from theſe we extract the following curious verſes.

"I will cloſe theſe notes with ſome curious lines reſpecting the family and arms of Sutton, which I owe, as I do alſo the principal part of theſe notes, to the very obliging communication of William Latham, eſquire; premiſing only, from the ſame Gentleman, a reference to Edmondſon's Baronag. Genealog. vol. iv. where, p. 342, in the arms of Ward, viſcount Dudley and Ward, who married an heireſs of the Suttons, the 2d. quartering is Or, a lion rampant double tailed Vert, "a full proof of their deſcent from the Suttons of Sutton."

"Copied from MS. Harl. 886. f. 39. b.

"Sutton beyreth or a Lyon rampande vert
fourchie le quew, langued and armed gules
a noble armes as they toe us advert
that ſkylfull are in Herehaults lyrned rules.

Worthie

Worthie for he a Royall lyon is
his doble tayle a dobled forſe doth ſhewe
his bloodie pawes with further proſe of this
his corage hawte ſettes clearlie to the view.

Ryche for he ys ſuperior to golde
Fayre for his colere ys the pleſant greene
auncient for he diſplayed in battells ould
a terrore to his enemies ofte hathe beene
And att all tymes fewe engliſhe ſubjectes ſhylde
myght of moe gentyllmen be borne in fylde.

Three annuletts Or inſerted is his creſt
on helme in torſe Argent and Azure ſett
With mantell gules ydobled Argent dreſt
his worde Fraudem fuge abhore deceite.

The lynked Rynges, betoken conſtant faythe
Powznes and trewthe; the wreathe doth wynde in one;
The mantell corage fearſe on councell ſtayeth
The worde declares, a hate to fraude alone.

In divers houſes Sutton bears this cote
His worde and creſte to haddon proper ys
to come of one theis armes doth them all note
there creſtes there divers ſtayes for poure doth mys
In worthieſt lyne, in worſhipe to defende
Ytſelfe all theſe, that of ytſelfe dyſcende." P. 537.

The author ſhows himſelf exceedingly well qualified for the taſk he has performed, and we ſhall be very glad to ſee certain other works from his pen of a ſimilar import; which he has hinted, in his Preface, ſomething like an inclination to undertake. We do not think he will want due encouragement.

ART. IX. *Extracts from the Pentateuch, compared with ſimilar Paſſages from Greek and Latin Authors, with Notes. By Edward Popham, D. D. Rector of Chilton, Wilts.* 8vo. 226 pp. Hanwell and Parker, Oxford; Rivingtons, London. 1801.

IN a Dedication to the Archbiſhop of York, under whom the author profeſſes to have received the "early part of his education," we are made acquainted with the praiſe-worthy deſign of this publication, which is meant "to excite in young ſtudents an attentive peruſal of the Scriptures, while they are reading the Greek and Latin authors; many of whom, no doubt (the author adds) were well acquainted with the ſacred

writings." How far the profane writers of antiquity may be ſuppoſed to have been acquainted with the ſacred records of the Jews, has been often the ſubject of critical enquiry. We ſhall not enter into the diſcuſſion here. Some reſemblances beyond all controverſy, are too ſtrong to admit of their being referred to any circumſtance, but that of a regular deſcent from the ſame hiſtory or tradition; but how this happened in all caſes, it is vain now, we conceive, to enquire. Nevertheleſs it is curious, and in ſome caſes very ſatisfactory, to trace theſe reſemblances, particularly where ſuch uſe may be made of them, as, for inſtance, in Grotius's excellent Treatiſe de Veritate Religionis Chriſtianæ. Dr. Popham's plan does not extend ſo far as in all caſes to draw an argument in ſupport of the Scriptures from theſe correſpondent paſſages, though ſometimes it was not to be avoided; but this not being altogether his deſign, will of courſe incline the learned reader to be leſs ſtrict in his examination of the paſſages produced, ſome of which, beyond all doubt, correſpond with the Scriptures only as they refer to ſimilar objects. Thus, for inſtance, among the paſſages advanced as correſpondent to ver. 16, Gen. i. the ſun, moon, and ſtars, being brought together by the poets, is a probable circumſtance in all deſcriptive poetry; whereas, in the Scriptures, they are introduced for a much nobler purpoſe, of intimating the very deſign and end of their creation, in the view of God himſelf. In v. 6. ch. xi, "the watering the face of the ground by a miſt riſing from the earth," is, as introduced by the ſacred hiſtorian, a very peculiar circumſtance, and expreſsly mentioned as the mode of irrigation, appointed previous to the deſcent of rain on the earth; and not, therefore, fairly to be illuſtrated by paſſages, evidently and in plain terms alluding to ſhowers. Two paſſages here adduced, the one from Virgil, Georg. ii. 217, and from Claudian, would have been ſufficient, as perhaps unobjectionable. It is ſurely making too much of very natural correſpondencies, that when Theocritus calls Menalcas, Ποιμενα πρωτοκλων οϊων, we ſhould be referred to Gen. iv. 2, where Abel is called "a keeper of ſheep." If ſuch reſemblances are to be thus noticed, the compilation would rather look like a general concordance. Thus, in the work before us, from Gen. ix. 13, too general and promiſcuous a collection of paſſages, relating to the rainbow, are ſurely heaped together; and from ch. xii. 10, "the famine was grievous in the land," ſome citations are introduced, in which we can diſcover little of reſemblance but the ſimple word "Fames." Many other inſtances might be mentioned. See a curious one, p. 57, Gen. xxiv. 54. See alſo p. 70, Mules. And we cannot but expreſs our fears, that this will give

give a trifling air to the whole work, which, at all events, beſpeaks great reading, and frequently much critical acumen. We would by no means object to all the inſtances in which the only reſemblance would appear to conſiſt in the object; for there muſt be caſes, in which it is of importance to ſee how different nations and different writers conceived of the ſame object; of this kind, none can be of more conſequence than the ſentiments entertained of the Deity. We were therefore much gratified with the ſelection of paſſages compared with Gen. xvii. 1; ſome of which, however well known before, muſt, from their great ſublimity and beauty, always excite freſh admiration. We muſt at the ſame time obſerve, that objections have been made to the paſſage introduced from our countryman Pope, which, if it is any improvement upon the ancients, which the learned editor aſſerts, certainly conveys a ſentiment more Pagan than Chriſtian. We ſhall venture to ſuggeſt another overſight. In the paſſages adduced from profane writers, relative to the deſcent of the heathen gods among men, which, it is well known, was not always repreſented to be for moral purpoſes, we think it would have been well, to have expreſſed more particularly, what no doubt was in the author's view, namely, that ſuch notions evinced a general perſuaſion of a perſonal intercourſe between God and man, or of the probability of ſuch a circumſtance, and not that the perſonal interpoſitions of the Deity, recorded in holy writ, were to be at all compared with the deſcent of the heathen gods, the ſubject of ſo many fables. We have made this remark, becauſe there is a note inſerted, p. 46, which we think ſhould have been enlarged as we have ſuggeſted.

Such parts of the work as refer to ancient cuſtoms, and ſuch as contain laws, maxims, and precepts for the regulation of our lives, have clearly a value of their own, and are peculiarly adapted to be ſet off and illuſtrated, by accumulated references and citations. Of the former kind, we have inſtances in Gen. xxiv. 11, 13, 16, and 65; xxxviii. 19; xliii. 34; xlvi. 4; Exodus xi. 5; and, in regard to the ſacrificial rites, purifications, &c. in the books of Leviticus, Numbers, and Deuteronomy. See alſo, as to old cuſtoms, Levit. xxi. 5. Of the latter, very particularly in the caſe of the ten commandments, Exodus xx. Under which, among the references to the Greek and Latin profane writers, may be found many admirable precepts. In chap. xxi. 22, 23, three quotations, from *Phocylides*, *Cicero*, and *Ovid*, make an admirable comment on the text, by ſpecial reference to a crime, which, though not mentioned in the text, muſt ſurely have been in the contemplation of the legiſlator.

There can be no doubt, but that the author's main design of recommending the Scriptures to persons of taste and classical learning, ought to be accomplished by the work he has put forth; for, though his references and citations are to and from authors of the most acknowledged classical purity, there is commonly a simplicity and sublimity of expression in the correspondent scriptural passages, which may be fairly allowed to surpass all that are brought into competition with them. And we have sometimes, on this account, been tempted to think, that it would, in certain cases at least, have been well to have placed the scriptural passages last, by which their superiority would have appeared to more advantage. Thus, for instance, in the very first parallel *after* the laboured descriptions of the chaos (for so comparatively they may be called) of *Orpheus*, *Hesiod*, *Aristophanes*, *Ovid*, &c. how simple and sublime would the description of Moses appear, "And the earth was without form and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters;" by being placed first, the scriptural passage is almost lost, in point of effect. Upon Gen. vii. 11, 19, we have some long, and certainly very grand and sublime passages from the Orphic verses, Homer, Lucretius, Manilius, &c. But the two verses of Genesis referred to, express the whole with a conciseness and sublimity most striking and extraordinary: "The same day were all the fountains of the great deep broken up," &c. We shall mention but two instances more, namely, Deut. xxix. 29; xxxii. 42. In the first, after the citation from Homer, relating the conversation between Jupiter and Juno, how superior are the words of Moses, "the secret things belong unto the Lord our God:" in the latter, though the heathen poets have beautifully adopted the same image, yet the scriptural expressions will appear to advantage *after* them all; "I will make mine arrows drunk with blood, and my sword shall devour flesh." We hope the learned and ingenious editor will excuse what we have ventured to suggest as improvements of his work. There are some things also which we should expunge, and some we could add; among the latter, we should rather propose it as a question, why some *extraordinary* passages from *prose* writers should have been omitted, for some such certainly are; and yet, upon occasion, we have extracts from *Plato*, *Xenophon*, *Aristotle*, *Pliny*, *Lucian*, and many others. The passages we allude to *must* be known to a man of Dr. P's extensive reading. In short, if the work stands in need of such corrections as we have ventured to point out, there can be no doubt, but that the learned editor himself would be most competent to carry them into execution. The public is obliged to him for much care and

appli-

application in the ſelection he has made; and, though we might wiſh ſome things expunged, yet, upon the whole, we would rather wiſh to ſee the undertaking carried further, than materially abridged. It muſt be entertaining to young and to old, and intereſting always to thoſe attached to ſcriptural language, which is undoubtedly, in many inſtances, peculiarly conciſe and ſublime. The work is, as far as we have been able to judge, moſt correctly printed, conſidering the nature of it, and does honour to the Univerſity preſs. As we would not wiſh to conclude without ſome ſpecimen of the work, we ſhall ſelect the following paſſages on the ſtings and reproaches of conſcience.

"VER. 13.

Thy ſervants are twelve brethren, the ſons of one man in the land of Canaan; and behold, the youngeſt is this day with our father, and one is not.

Οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἷες ἦσαν,
Οὐδ' ἄρ' ἔτ' αὐτὸς ἦεν, θάνε δὲ ξανθὸς Μελέαγρος. Iliad. ii. 641.

VER. 16.

Send one of you, and let him fetch your brother, and ye ſhall be kept in priſon, that your words may be proved; whether there be any truth in you; or elſe, by the life of Pharaoh, ye are ſpies.

Ἀλλ' ἰμὲ νῦν μὲν νηυσὶ πελάσσετον ὠκυπόροισιν,
Ἠ ἰμὲ δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῷ,
Ὄφρα κεν ἔλθητον, καὶ πειρηθῆτον ἐμεῖο,
Ἠὲ κατ' αἶσαν ἔειπον ἐν ὑμῖν, ἠὲ καὶ οὐκί. Iliad. x. 442.

Nec—niſi per numen Druſillæ dejeravit. *Sueton.* Calig. iv. 24.

Quod nunquam per genium ſuum dejerâſſent. *Id.* iv. 27.

VER. 21.

And they ſaid one to another, We are verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear; therefore is this diſtreſs come upon us.

Κίκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅ, τι κὲν εἴπω·
Ὑμετέρῃ κακότητι, φίλοι, τάδε ἔργα γένοντο·
Οὐ γὰρ ἐμοὶ πείθεσθ', ὅ Μέντορι ποιμένι λαῶν,
Ὑμετέρους παῖδας καταπαύεμεν ἀφροσυνάων. Odyſſ. xxiv. 453.

Βροντῆς ἀκούσας, μηδαμῶς πόρρω φύγῃς,
Μηδὲν συνειδὼς αὐτὸς σαυτῷ, δέσποτα. *Philemon.* 22.

Ἐντεῦθεν ἀγρίᾳ συντακεὶς νόσῳ, νοσεῖ
Τλήμων Ὀρέστης, ὁ δὲ πεσὼν ἐν δεμνίοις
Κεῖται· τὸ μητρὸς δ' αἷμά νιν τροχηλατεῖ
Μανίαισιν· ὀνομάζειν γὰρ αἰδοῦμαι θεὰς
Εὐμενίδας, αἳ τονδ' ἐξαμιλλῶνται φόνῳ. *Eurip.* Oreſt. 34.

Ἦ σὺ

Ἡ σύνεσις ὅτι σύνοιδα δεῖν' εἰργασμένος. *Id.* 396.

Ἐπειδάν τις ἐγγὺς ᾖ τοῦ οἴεσθαι τελευτήσειν, εἰσέρχεται αὐτῷ δέος καὶ φροντὶς περὶ ἃν ἔμπροσθεν οὐκ ἦσαν. *Plato* de Republ. i.

Criminibus terrere novis: hinc spargere voces
In vulgum ambiguas, et quærere conscius arma. *Æneid.* ii. 98.

Conscius audacis facti. *Id.* xi. 812.

Hæ sunt impiis assiduæ, domesticæque furiæ; quæ dies noctesque parentum pœnas a conscelleratissimis filiis repetant.
Cic. Orat. pro S. Rosc. Amer.

—— albus ora pallor inficit,
Mentesque perculsæ stupent;
—Sceluſque fraternæ necis. *Horat.* Epod. vii. 15.

Heu! quam difficile est crimen non prodere vultu.
Ovid. Metam. ii. 447.

—— diri sibi conscia facti. *Id.* viii. 530.

Animus impurus, Dis hominibusque infestus, neque vigiliis neque quietibus sedari poterat; ita conscientia mentem excitam vastabat: igitur color exsanguis, fœdi oculi, citus, modo tardus incessus; prorsus in facie vultuque vecordia inerat. *Sallust.* Bell. Cat. cap. 15.

——quos diri conscia facti
Mens habet attonitos, et surdo verbere cædit,
Occultum quatiente animo tortore flagellum. *Juv.* Sat. xiii. 193.

——pectus inustæ
Deformant maculæ, vitiisque inolevit imago.
Claudian. in Ruf. ii. 504

—— tamen assiduis circumvolat alis
Sæva dies animi, scelerumque in pectore diræ.
Statius. Thebaid. i. 51.

——pallidumque visa
Matris lampade respicis Neronem. *Id.* Sylv. ii. vii.

Neque frustra præstantissimis sapientiæ firmare solitus est, si recludantur tyrannorum mentes, posse aspici laniatus et ictus; quando ut corpora verberibus, ita sævitia, libidine, malis consultis, animus dilaceretur*. *Tacit.* Annal. vi. 6." P. 78.

ART.

"* O coward conscience, how dost thou afflict me!—
The lights burn blue.—It is now dead midnight.
Cold fearful drops stand on my trembling flesh.
What do I fear? myself? there's none else by:
Is there a murderer here? No;—Yes; I am:
— — — — — —
My conscience hath a thousand several tongues,
And every tongue brings in a several tale,

ART. X. *The Miſcellaneous Works of Oliver Goldſmith, M. D. A new Edition, in Four Volumes. To which is prefixed, ſome Account of his Life and Writings.* 8vo. 1l. 16s. Johnſon, and the principal London Bookſellers. 1801.

THIS edition of one of our moſt pleaſing authors is rendered the more attractive by the account of his Life prefixed, which contains many new and intereſting anecdotes. It happens to be known to us, though by what channel we are not at liberty to ſay, that the materials have been collected from the moſt authentic ſources, in a great meaſure from the relations of the poet himſelf, and digeſted and arranged under the eye of a writer, who to many other qualifications added an intimate knowledge of the perſon deſcribed. Who the medical friend was, who communicated a few of the anecdotes, we are not informed, but of the reſt we can ſpeak with confidence; and of that part alſo we cannot but ſay, that it bears ſtrong marks of authenticity.

The genuine date of Goldſmith's birth is here firſt given: he was born November 29, 1728, not 1731, as it ſtands upon his monument. This date was corrected by his family, and coincides with the internal evidence of one of his own letters, which makes him thirty-one in 1759. He was therefore in his forty-ſixth year when he died in 1774, and not his forty-third, as has commonly been ſuppoſed. Oliver Goldſmith was the ſecond ſon, out of ſeven children, of the Rev. Charles Goldſmith, a native of the county of Roſcommon, in Ireland, and a clergyman of the Church of England. His elder brother, Henry, was a clergyman alſo, and to him the poet dedicated his beautiful Poem, the Traveller. His eldeſt ſiſter,

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And every tale condemns me for a villain.
Perjury, perjury, in the high'ſt degree,
Murder, ſtern murder, in the dir'ſt degree;
All ſeveral ſins, all us'd in each degree,
Throng to the bar, crying all,—Guilty! guilty!
Shakeſp. Rich. III. Act. v. Sc. 3.

— the attempt, and not the deed,
Confounds us:—hark! &c. *Macbeth*, Act ii. Sc. 2.

Lady *Macbeth*'s mind is ſo impreſſed with conſcious guilt, that ſhe ſeems frightened even at her own voice. So true is the obſervation of *Solomon*, "The wicked flee when no man purſueth." *Prov.* xxviii. 1."

Catherine,

Catherine, the wife of Daniel Hodſon, Eſq. was the perſon who communicated the particular anecdotes of his early life here inſerted. Goldſmith himſelf was educated with a view to the clerical profeſſion; but his rambling diſpoſition ſeduced him from that deſtination, and involved him in many ſingular adventures. One of theſe, as related by his ſiſter, Mrs. Hodſon, is ſo characteriſtic of his natural temper, that we cannot, perhaps, give our readers a better ſpecimen. His benevolent patron, the Rev. Thomas Contarine, who had married an aunt of the poet's, and, after his father's death, was a ſecond parent to him, had obtained for him the office of private tutor in a gentleman's family; but not liking the confinement, Goldſmith quitted the houſe when he had ſaved about thirty pounds, procured a good horſe, and left the country.

"His friends, after an abſence of ſix weeks, without having heard what had become of him, concluded he had quitted the kingdom; when he ſuddenly returned to his mother's houſe, without a penny, upon a poor little horſe, not worth twenty ſhillings, which he called Fiddle-Back. His mother, as might be expected, was highly offended, but his brothers and ſiſters had contrived to meet him there, and at length effected a reconciliation.

"Being required to account for the loſs of his money and linen, and the horſe on which he had departed, he told them that he had been at Cork, where he had ſold his horſe, and paid for his paſſage to America, to a captain of a ſhip. But the wind proving contrary for three weeks, he had amuſed himſelf by ſeeing every thing curious about that city; and, on the day the wind proved fair, being engaged with a party in an excurſion into the country, his friend, the captain, had ſet ſail without him. He continued in Cork till he had only two guineas left, out of which he paid forty ſhillings for Fiddle-Back; and when he wiſhed to return home, he had only the remaining crown* in his pocket. Although this was rather too little for a journey of 120 miles, he had intended to viſit on the road, not far from Cork, a dear friend he had known in College, who had often preſſed him to ſpend a ſummer at his houſe, and on whoſe aſſiſtance he depended for ſupplies. In this expectation, he had given half his little ſtock to a poor woman in his way, who ſolicited relief for herſelf and eight children, their father having been ſeized for rent, and thrown into jail." P. 9.

In the ſequel of this anecdote, this friend proves a miſer, and defeats his expectations; but he finds an unexpected aſſiſtant in a ſtranger of more liberal notions, who entertains him three days at his houſe. He concluded his narrative by ſaying, "and now, my dear mother, after having ſtruggled

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"* Two guineas, in Iriſh currency, is 2l, 5s. 6d."

ſo hard to come home, I wonder you are not more rejoiced to ſee me." After this, as we may ſuppoſe, his peace was ſoon made. Goldſmith continued through life the ſame thoughtleſs creature that he appears in this anecdote. Led away by preſent objects, a dupe to the profeſſions of every one, and no leſs improvident than amiable in his ſudden exertions of benevolence. He ſtudied medicine at Edinburgh and Leyden, and in both places was plundered by all who thought his ſcanty finances worthy of the attempt: he took the tour of Europe on foot, and arrived in London pennyleſs, and with no determinate proſpects. It was not till he publiſhed the Traveller, in 1765, that he obtained any high degree of celebrity, though he had been employed as a writer in the Monthly Review, and in other departments of authorſhip, for ſeveral years before. His acquaintance with Dr. Johnſon commenced in May, 1761.

Among the moſt curious particulars in this Life of Goldſmith, is a Letter to him, from the ſince notorious Thomas Paine, dated December 21, 1772. It relates to a memorial which Paine had drawn up for the officers of exciſe, to procure them an increaſe of pay. He ſends it to Goldſmith, induced, as he ſays, by the Doctor's literary fame; and he adds, that he had received ſo many letters of thanks and approbation for the performance, that "were I not," ſays he, "*ſingularly modeſt*, I ſhould inſenſibly become a little vain." As this muſt have been not far from the time of his departure for America, it muſt have been nearly the laſt uſe he made of his modeſty; which, we preſume, he left behind him, to be diſtributed among his brethren, the officers of exciſe.

In the preſent edition of Goldſmith's works, the firſt volume contains the "Vicar of Wakefield," and the "Enquiry into the preſent State of Polite Learning," printed originally in 1759. The Life is prefixed, and occupies 118 pages. The ſecond volume contains his various Poems, and his two Comedies of "the Good-natured Man" and "She Stoops to Conquer." The third is entirely occupied by his "Letters from a Citizen of the World;" and the fourth has the Lives of Parnell and Lord Bolingbroke, with ſeveral of his Prefaces, eight papers of a periodical work, entitled "the Bee," and his collection of Eſſays. Among the Prefaces, is that to "Dr. Brookes's Natural Hiſtory;" but, whenever his Miſcellanies ſhall be again collected, they may be enriched by a much more valuable article, namely, his Introduction to the ſame work. This, we are aſſured, was written by Goldſmith, and is much more extended and elaborate than the Preface, which perhaps is not with equal certainty attributed

to his pen; undoubtedly it is much leſs worthy of it. Goldſmith has nearly as many admirers as readers; and therefore there can be little apprehenſion, that a collection of his miſcellaneous writings will be very acceptable to the public.

ART. XI. *The Biſhop of London's Lectures on the Goſpels.*

(Concluded from p. 125.)

WE reſume our account of theſe celebrated Lectures, with the conviction, that the analyſis and ſpecimens we have exhibited, will be ſufficient and effectual to recommend them to univerſal notice; and will therefore entitle us to the grateful acknowledgments of thoſe, who only at a diſtance have heard of their reputation.

The fifteenth Lecture diſcuſſes the awful and intereſting ſubject of the Transfiguration, as related in the 17th chapter of Matthew. The learned prelate had before given his opinions to the public on the occaſion, though without his name; but as there are many peculiar circumſtances attending it, many difficulties which require explanation, and as it involves many uſeful and important concluſions, the preacher did not think it expedient to omit, what undoubtedly forms a material part of his avowed object. When indeed we conſider, that by this great event, the doctrines of a general reſurrection and retribution are ſtrongly illuſtrated, the Biſhop's plan would have been defective without it, nor need we be ſurpriſed that it has called forth and exerciſed the moſt exalted powers of his mind. The whole diſcourſe is peculiarly argumentative, eloquent, and impreſſive, and thus emphatically concludes.

"The things repreſented by this ſignificant tranſaction were:

"Firſt, the future glory of Chriſt, a general reſurrection, and a future retribution.

"Secondly, the abrogation of the Moſaical, and the eſtabliſhment of the evangelical diſpenſation.

"And the *immediate* purpoſe of theſe repreſentations was, as I before obſerved, to correct two inveterate prejudices which prevailed among the diſciples, and the Jewiſh converts in general.

"Of theſe one was the extreme offence they took at any mention of the death and ſufferings of Chriſt, which they conceived to be utterly inconſiſtent with his dignity.

"The other was their perſuaſion that the ceremonial law was not done away by the Goſpel, but that they were to exiſt together in full force, and to have an equal obedience paid to them by all the diſciples of Chriſt.

"But

"But though the removal of theſe prejudices was, as I conceive, the primary and immediate deſign of the transfiguration, yet there are alſo purpoſes of great utility to all Chriſtians in general in every age, which it might be, and probably was intended to anſwer.

"In the firſt place it affords one more additional proof of the divine miſſion of Chriſt, and the divine authority of his religion.

"It is one of the few occaſions on which God himſelf was pleaſed, as it were *perſonally to interpoſe*, and to make an open declaration from heaven in favour of his Son. "This is my beloved Son, in whom I am well pleaſed: hear ye him." Two other inſtances only of this kind occur in the Goſpels: one at our Saviour's baptiſm, the other on his praying to his Father to ſave him from the ſufferings that awaited him.

"Now theſe ſigns from heaven may be conſidered *as a diſtinct ſpecies of evidence*, different both from miracles and prophecies, frequently and earneſtly wiſhed for by the Jews, but not granted to them, nor vouchſafed to any one, but very ſparingly, and on great and ſolemn occaſions.

"But beſides this awful teſtimony to the divine origin of our religion in general, a particular atteſtation was (as we have ſeen) given on the mount to two of its principal doctrines, A GENERAL RESURRECTION, and A DAY OF RETRIBUTION. The viſible and illuſtrious repreſentation of theſe in the glorified appearance of Chriſt, and Moſes, and Elias, has been already explained, and is appealed to by St. Peter, who ſaw it, as one convincing proof, among others, that "he had not followed cunningly deviſed fables," when he made known "the power and coming of our Lord Jeſus Chriſt." And, indeed, ſince theſe two doctrines, a RESURRECTION, and a DAY of JUDGMENT, are two of the moſt eſſential and fundamental articles of our faith; and ſince it was one of the chief purpoſes of the Chriſtian revelation "to bring life and immortality to light," no wonder that God ſhould graciouſly condeſcend to confirm theſe great truths to us in ſo many various ways; by words and by actions, by prophecies, by miracles, and by celeſtial viſions." P. 59.

The ſixteenth Lecture commences with an explanation of the ſcripture phraſe, of making our brother to offend, which is interpreted, as ſignifying to cauſe any one to fall from his faith in Chriſt. Upon one guilty of this crime, the ſevereſt woes, and the heavieſt puniſhments, are certainly denounced. In a very ſolemn manner, the preacher takes occaſion to warn thoſe who are or have been guilty of this dangerous crime; and he enumerates the different modes of making our brother to offend, which are perſecution, ſophiſtry, ridicule, immoral examples, and immoral publications. Having given his opinion upon theſe heads, and ſummed up his arguments on the whole, the Biſhop proceeds, in the remainder of his diſcourſe, to explain the parable of the unforgiving ſervant, ſhowing, from the mercy of the Almighty even to his ſinful creatures, the neceſſity of our exerciſing a ſimilar lenity and forbearance to one another.

another. No man ever peruſed the parable here explained, without feeling the warmeſt ſentiments of indignation againſt the ungrateful and hard-hearted ſervant; and yet, how frequently are all of us guilty of the very ſame offence!—May the following apoſtrophe make the impreſſion it deſerves!

"In fact do we not every day ſee men reſenting not only real injuries, but ſlight and even imaginary offences, with extreme vehemence and paſſion, and ſometimes puniſhing the offender with nothing leſs than death? Do we not even ſee families rent aſunder, and all domeſtic tranquillity and comfort deſtroyed frequently by the moſt trivial cauſes, ſometimes on one ſide, and ſometimes on both, refuſing to liſten to any reaſonable overtures of peace, haughtily rejecting all offers of reconciliation, inſiſting on the higheſt poſſible ſatisfaction and ſubmiſſion, and carrying theſe ſentiments of implacable rancour with them to the grave? And yet theſe people call themſelves Chriſtians, and expect to be themſelves forgiven at the throne of mercy!" P. 96.

The ſeventeenth Lecture is on the means of attaining eternal life, and the difficulty of a rich man entering into the kingdom of heaven, as repreſented in the 19th chapter of St. Matthew. It is here clearly demonſtrated, that the injunction to ſell all a man's property, and beſtow it on the poor, cannot, in its primary meaning, relate to Chriſtians of the preſent time, nor indeed, properly ſpeaking, to Chriſtians at all; but to thoſe who, in the time of Jeſus Chriſt, were deſirous of becoming our Lord's actual diſciples. It teaches alſo to Chriſtians of every age the important leſſon, not to rely too much upon their own merits for acceptance and ſalvation, but on the merits of their Redeemer. It is moreover clearly demonſtrated, that thoſe rich men are alone repreſented, who truſt too much in their riches, and who make them, not what God intended, the means of diffuſing happineſs to others, but the inſtrument of pleaſure, luxury, and vice.

The eighteenth Lecture introduces the parable of the marriage feaſt; and afterwards diſcuſſes the inſidious queſtions propoſed to Chriſt, and the two great Commandments. The preacher ſtates, that the principal object of the parable was to repreſent, under the image of a marriage feaſt, the invitation held forth to the Jews to embrace the Goſpel, their rejection of this offer, and the final puniſhment of their obſtinacy and ingratitude. The parable has alſo a ſecondary reference, to perſons of every denomination, in every age and nation, who from indolence, prejudice, pride, or vice, reject the Chriſtian Revelation.

From the inſidious queſtions propoſed, we are taught by Chriſt himſelf, that it is a general and fundamental rule of his religion, to pay obedience to lawful authority, and ſubmit to the acknowledged

knowledged and eſtabliſhed government under which we live. After the death of their maſter, the Apoſtles held the ſame language. Having diſcuſſed the two great Commandments, the love of God, and of our neighbour, the preacher takes this ſolemn leave of his hearers for that particular ſeaſon, and leaves them this important warning.

" I muſt now put a period to theſe Lectures for the preſent ſeaſon; and if it ſhould pleaſe God to preſerve my life for another year, I hope to finiſh my obſervations on the goſpel of St. Matthew; beyond which I muſt not now extend my views.

" In the meanwhile, from what I have obſerved in the progreſs of theſe Lectures, I cannot help indulging a humble hope that they have not been unattended with ſome ſalutary effects upon your minds. But when, on the other hand, I conſider, that the time of year is now approaching, in which the gaieties and amuſements this vaſt metropolis are generally engaged in with incredible a rity and ardour, and multitudes are pouring in from every part of the kingdom to take their ſhare in them; and when I recollect further, that at this very period in the laſt year a degree of extravagance and wildneſs in pleaſure took place, which gave pain to every ſerious mind, and was almoſt unexampled in any former times; I am not, I confeſs, without ſome apprehenſions, that the ſame ſcene of levity and diſſipation may again recur; and that ſome of thoſe who now hear me (of the younger part more eſpecially) may be drawn too far into this faſhionable vortex, and loſe in that giddy tumult of diverſion all remembrance of what has paſſed in this ſacred place. I muſt therefore moſt earneſtly caution them againſt theſe faſcinating allurements, and recommend to them that moderation, that temperance, that modeſty in amuſement, which their Chriſtian profeſſion at all times requires; but for which at this moment* there are reaſons of peculiar weight and force.

" To indulge ourſelves in endleſs gaieties and expenſive luxuries, at a time when ſo many of our poorer brethren are, from the heavy preſſure of unfavourable circumſtances, in want of the moſt eſſential neceſſaries of life, would ſurely manifeſt a very unfeeling and unchriſtian diſpoſition in ourſelves, and would be a moſt cruel and wanton aggravation of their ſufferings.

" It is true, indeed, that their wants have hitherto been relieved with a liberality and kindneſs, which reflect the higheſt honour on thoſe who exerciſed them. But the evil in queſtion ſtill ſubſiſts in its full force, and is, I fear, more likely to increaſe than to abate for months to come, and will of courſe require unceaſing exertions of benevolence and repeated acts of charity on our part, to alleviate and mitigate its baneful effects.

" Every one ought therefore to provide as ample a fund as poſſible for this purpoſe; and how can this be better provided, than by a

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" * This Lecture was given in April, 1800, a time of great ſcarcity and extreme dearneſs of all the neceſſaries of life."

retrench-

retrenchment of our expensive diversions, our splendid assemblies, and luxurious entertainments? We are not *now* required, as the young ruler in the Gospel was, to sell all we have and give to the poor; but we *are* required, especially in times such as these, to cut off all idle and needless articles of profusion, that we "may have to give to him that needeth."

"And when we consider, that the expence of a single evening's amusement, or a single convivial meeting, would give support and comfort perhaps to twenty wretched families, pining in hunger, in sickness and in sorrow, can we so far divest ourselves of all the tender feelings of our nature (not to mention any higher principle,) can we be so intolerably selfish, so wedded to pleasure, so devoted to our own gratification, as to let the lowest of our brethren perish, while we are solacing ourselves with every earthly delight? No one that gives himself leave to reflect for a moment can think this to be right, can maintain it to be consistent with his duty either to God or man. And, even in respect to the very object we so eagerly pursue, and are so anxious to obtain, in point even of pleasure, I mean, and self-gratification, I doubt much whether the giddiest votary of amusement can receive half the real satisfaction from the gayest scenes of dissipation he is immersed in, that he would experience (if he would but try) from rescuing a fellow-creature from destruction, and lighting up an afflicted and fallen countenance with joy.

"Let us then abridge ourselves of a few indulgencies, and give the price of what they would cost us to those who have none. By this laudable species of œconomy, we shall at once improve ourselves in a habit of self-denial and self-government; we shall demonstrate the sincerity of our love to our fellow-creatures, by giving up *something* that is dear to us for their sake, by sacrificing our pleasures to their necessities; and above all, we shall approve ourselves as faithful servants in the sight of our Almighty Sovereign; we shall give some proof of our gratitude to our heavenly Benefactor and Friend, who has given us richly all things to enjoy; and who, in return for that bounty, expects and commands us to be rich in good works, to feed the hungry, to clothe the naked, to comfort the sick, to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world, unpolluted by its vices, and unsubdued by its predominant vanities and follies." P. 160.

The next course of Lectures commences with a discourse on our Lord's prediction of the siege and destruction of Jerusalem. The same subject is also extended to part of the following Lecture, which also contains observations on the parables of the ten virgins, and of the talents; and concludes with an account of the day of judgment. In the first of these Lectures, the preacher displays an extensive and familiar acquaintance with all the writers, ancient and modern, who have investigated this most interesting subject, or communicated to the world what at all illustrates it; and the arguments are arranged with equal perspicuity and force. The account

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of Joſephus, and his claims to reſpect and credit, is drawn up with particular elegance; nor is the deſcription of Julian's vain attempt to rebuild the Temple of Jeruſalem, entitled to leſs praiſe.

The twenty-firſt Lecture, in a very pathetic manner, introduces us to the laſt ſad ſcenes of our Saviour's life, and explains the inſtitution of the Lord's Supper, our Lord's agony in the garden, the treachery of Judas, and our Lord's appearance before the High Prieſt. The melancholy narrative is continued in the twenty-ſecond Lecture, where we accompany our Redeemer to the preſence of Pilate, and are witneſſes to his trial, condemnation, and crucifixion.

The twenty-third Lecture opens with the conſo'atory doctrine of man's redemption, and with the account of the burial and reſurrection of our bleſſed Lord. We now come to the concluding diſcourſe, which animadverts on the myſteries of Chriſtianity; and finiſhes the plan which the Right Reverend preacher propoſed. He thus takes his leave, after briefly inculcating, for the laſt time, the important doctrine, that THERE IS NO OTHER NAME GIVEN UNDER HEAVEN BY WHICH WE CAN BE SAVED, BUT THAT OF JESUS ONLY; and warning the more experienced and aged, to impreſs the neceſſary deductions on the thoughtleſs and the young.

"Reflections ſuch as theſe muſt, in all times, and under all circumſtances, operate moſt powerfully on every conſiderate mind; but they receive ten-fold weight from the peculiar complexion of the preſent period, and the awful ſituation in which, by the diſpenſations of Providence, we are now placed. Never ſince the world began were ſuch tremendous proofs held up to the obſervation of mankind, of the ſlender and precarious tenure on which we hold every thing that we deem moſt valuable in the preſent life, as have been of late preſented to our view. Look around you for a moment; conſider what has been paſſing on the continent of Europe for the laſt ten years, and then ſay what is there left for you in this world worthy of your attention, on the poſſeſſion of which, for any length of time, you can with any degree of ſecurity rely? You muſt have been very inattentive obſervers indeed, not to have perceived that all the great objects of human wiſhes, rank, power, honour, dignity, fame, riches, pleaſures, gaieties, all the pomp, and pride, and ſplendour, and luxury of life, may, when you leaſt think of it, contrary to all expectation and all probability, be ſwept away from you in one moment, and you yourſelves thrown, as it were, a miſerable wreck on ſome deſert ſhore, not only without the elegancies and the comforts, but even without the common neceſſaries of life. That this is no imaginary repreſentation you all know too well; you ſee too many melancholy proofs of it in thoſe unfortunate exiles, who have taken refuge in this country; many of whom have experienced, in the utmoſt extent, the very calamities I have been deſcribing; and who, but a few years ago, had as little reaſon to expect ſuch a dreadful reverſe of fortune as any one who now hears me.

"It

" It is true, indeed, that hitherto we have been moſt wonderfully preſerved, by a kind Providence, from thoſe miſeries that have deſolated the reſt of Europe, and have maintained a noble, though a bitter conflict, during many years, for our religion, our liberty, our independence, our unrivalled conſtitution, and every thing that is dear and valuable to man. But it muſt at the ſame time be admitted, that we are ſtill in a moſt critical and doubtful ſituation, and that our final ſucceſs muſt principally depend on that to which we have a thouſand times owed our preſervation, the favour and protection of heaven.

" The rapid, the aſtoniſhing, the unexampled viciſſitudes, which have repeatedly taken place during the whole of this arduous conteſt, moſt clearly ſhew, that there is ſomething in it more than common, ſomething out of the ordinary courſe of human affairs, ſomething which baffles all conjecture and all calculation, and which all the wiſdom of man cannot comprehend or control. What then *is* this ſomething, what *is* this ſecret and inviſible agent which ſo evidently overrules every important event in the preſent convulſed ſtate of the world, and ſo frequently confounds the beſt concerted projects and deſigns? Is it fate, is it neceſſity, is it chance, is it fortune? Theſe, alas, we all know, are mere names, are mere unmeaning words, by which we expreſs our total ignorance of the true cauſe. That cauſe *can* be nothing elſe than the hand of that omnipotent Being, who firſt created and ſtill preſerves the univerſe; who is " the governor among the nations, and ruleth unto the ends of the earth." To make *him* then our friend is of the very laſt importance; and it highly behoves us to conſider, whether we have hitherto taken the right way to make him ſo. The anſwer to this queſtion is, I fear, to be found in the unfavourable aſpect of affairs abroad, and the ſevere diſtreſſes, ariſing from unpropitious ſeaſons at home, which too plainly ſhew, that the hand of the Almighty is upon us, that we are a ſinful people, and He an offended God*.

" Let it not however be imagined, that I am here holding the language of deſpondency and deſpair; no, nothing can be farther from my thoughts. But in the preſent calamitous ſituation of this country, this glorious and ſtill unrivalled country, to which all our hearts are bound by a thouſand indiſſoluble ties, it would have been unpardonable in me to have paſſed over with unfeeling apathy and cold indifference thoſe awakening and unexampled events, which are forcing themſelves every moment on our obſervation, and which call aloud on all the ſons of men to reflect and to repent. I felt it to be my indiſpenſable duty, in this my laſt ſolemn addreſs to you, to preſs upon you every motive to a holy life that could influence the heart of man, and with this view to draw your attention to all thoſe aſtoniſhing ſcenes that are daily paſſing before your eyes, and which add irreſiſtible force to every thing that has been advanced in the courſe of theſe Lectures. You now ſee diſplayed, in viſible characters, in the actual viciſſitudes of almoſt every hour, thoſe great truths which I have been

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" * This Lecture was given in the Spring of the year 1801."

for

for four years paſt inculcating in words; the uncertainty of every earthly bleſſing, the vanity of all human purſuits, the inſtability of all worldly happineſs, and the abſolute neceſſity of looking out for ſome more ſolid ground to ſtand upon, ſome more durable treaſures on which to fix our affections and our hearts. For many years paſt God has been ſpeaking to us by the various diſpenſations of his providence, by acts of mercy and of juſtice, by his interpoſitions to ſave us, by his judgments to correct us. He has been ſpeaking a language which cannot be miſunderſtood, a language which is heard in every quarter of the globe, which makes all nature tremble, and ſhakes the very foundations of the earth.

"Yet ſtill, though there is juſt cauſe for apprehenſion, there is no occaſion for deſpair. If from theſe judgments of the Lord we learn that leſſon they were meant to teach us; if we turn, without delay, from the evil of our ways; if we humble ourſelves under the mighty hand of God, and acknowledge our tranſgreſſions with the trueſt penitence and contrition of ſoul; if we ſet ourſelves in earneſt to relinquiſh every vicious habit, every ſecret fault, as well as every preſumptuous ſin; if we deny ourſelves, and take up our croſs to follow Chriſt; if we lay our follies, our vanities, our gaieties, our criminal indulgencies, at the feet of our Redeemer, and purify ourſelves even as he is pure; if, in theſe times of unexampled ſcarcity of all the neceſſaries of life, we open our hearts and our hands wide to the neceſſities of our ſuffering brethren; if, in ſhort, by the purity of our hearts, the ſanctity of our lives, the fervour of our devotions, the ſincerity of our faith and confidence in Chriſt, we recommend ourſelves to the favour of heaven, I ſcruple not to ſay that we have nothing to fear. By the mighty hand of God we ſhall be protected here; by the merits of him who died for us we ſhall be ſaved and rewarded hereafter. And we may, I truſt, in this caſe, humbly apply to ourſelves that conſolatory declaration of the Almighty to another people, with which I ſhall finally cloſe theſe Lectures; and which may God of his infinite mercy confirm to us all in this world, and in the next!

"How can I give thee up, Ephraim? My ſoul is turned within me. I will not execute the fierceneſs of my anger, for I am God, and not man. In a little wrath I hid my face from thee for a moment: but with everlaſting kindneſs* will I have mercy upon thee." P. 356.

Having thus given, in conſiderable detail, the ſcope and ſubſtance of theſe Lectures, it ſeems uſeleſs to detain the reader

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"* This *kindneſs* has in fact (as far as the public welfare is concerned) been in ſeveral important inſtances moſt graciouſly and conſpicuouſly extended to this highly favoured land ſince theſe Lectures were finiſhed; and it evidently calls for every return, on our part, of affection and obedience to our heavenly Benefactor that the deepeſt ſenſe of gratitude can poſſibly dictate to devout and feeling hearts. March, 1802."

with any circumſtantial account of our private opinion of their merit. The trueſt mark of reſpect we can ſhow to the venerable author, as well as to the public, is to expreſs our unfeigned wiſh, that their circulation may be circumſcribed by no other limits than thoſe where the doctrines of Chriſtianity are known and revered. They are calculated alike to do good to the learned and the unlearned, the aged as well as the inexperienced, the grave and the reflecting, the gay and the thoughtleſs. They are learned without oſtentation, pious without any tincture of enthuſiaſm, argumentative without pedantry, and perſpicuous without loſing ſight of the graces of ſtyle and diction. May the excellent and amiable preacher ſtill live to enjoy the conſciouſneſs, that his exertions in the cauſe of that religion, which he adorns by his example, have not been made in vain!

ART. XII. *Additions to Travels in Switzerland; containing an Hiſtorical Sketch and Notes on the late Revolution. By William Coxe, A. M. F. R. S. F. A. S.* 4to. 76 pp. Printed by Hanſard. 1802.

A FOURTH edition of Mr. Coxe's Travels in Switzerland having been publiſhed in octavo, the author has thought it juſt to the purchaſers of the quarto edition, to print the additions, which are important in that form, for their accommodation*. The contents of this ſmall volume are, "an Hiſtorical Sketch of the Revolution in Switzerland," compriſed in three Chapters; and additional notes on the firſt and ſecond volumes, referred to the pages of the quarto. In a note at the end of the Hiſtorical Sketch, Mr. Coxe thus gives an account of the authorities on which he has founded that narrative.

"The principal events recorded in this Hiſtorical Sketch, beſides private and authentic information, are drawn from the following works, which have been carefully examined and compared: The official documents publiſhed by the French Government; *Bulletin Helvetique* for 1798, publiſhed at Lauſanne; *Leonard Meiſter uber den gang der politiſchen Bewegungen in der Schweitz; Poſſelt's Neueſte Weltkunde* for 1798; and *Geſchichte der Helvetiſchen Revolution*, in his *Europaiſche*

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* A fifth edition of Mr. Coxe's "Travels in Poland" has alſo been lately publiſhed; but we do not know that the additions to that work, which are alſo conſiderable, have been ſeparately printed.

Annalen

Annalen for 1798, 1ſt, 2d, and 5th number; *Helvetiſcher Revolutions Almanack* for 1799; *Hamburg Politiſches Journal*, which contains many curious particulars relating to the ſubjection of Switzerland, Part I. for 1798; *Danican Conquête de la Suiſſe par le General Brune*, in *Caſſandre*, ou quelques Reflexions ſur la Revolution Françoiſe et la ſituation actuelle de l'Europe, chapitre deux; *Mallet du Pan*, Eſſai Hiſtorique ſur le Deſtruction de la Ligue et de la Liberté Helvetiques, *Mercure Britannique*, No. 1, 2, 3; *Coup d'œil Politique ſur le Continent*, chapitre 7; Diſſolution of the Swiſs Confederacy, in *Planta's excellent Hiſtory of the Helvetic Confederacy*, vol. ii. ch. 10." P. 31.

From the latter moſt valuable work, Mr. Coxe has alſo extracted the Tables relative to the Ancient States of Switzerland*, and other important documents and corrections. The opening of his Hiſtorical Sketch well repreſents his feelings and opinions on the ſubject.

"With a heart full of ſorrow and regret, I deliver to the public this new edition of a work written when Switzerland was in a ſtate of freedom.

"I entered Switzerland without prepoſſeſſion or prejudice; and, after four ſucceſſive tours, at different periods of my life, in which I repeatedly traverſed almoſt every part of the country, the reſult of my deliberate obſervations was, a full conviction, that the governments in general were mild and equitable, and the great maſs of the people free and happy. A few inſtances of narrow policy, and ſome abuſes in the adminiſtration of juſtice, *particularly in the democratic ſtates*, did not eſcape my notice, and I cenſured them with freedom and impartiality. Still, however, a full conviction remained, that the good predominated over the evil; and the general welfare was viſible in the population, huſbandry, and induſtry of the natives: the country abounded with good inns and roads, contained many flouriſhing towns and villages, and exhibited every appearance of public proſperity and private happineſs. *This opinion was alſo the univerſal ſentiment of all writers*, until the commencement of the French Revolution." P. 1.

The general cauſes of diſſolution are ſtated to be, 1. The weakneſs and indeciſion of federal union. 2. The ſpirit of innovation and irreligion diffuſed by Jacobin emiſſaries. 3. The diſaffection of ſome dependent parts of the country; and, 4. To the ſtate of Switzerland reſpecting foreign powers. —The whole narrative well deſerves an attentive peruſal.

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* Mr. Coxe continues to write *Switzerland*, not *Swiſſerland*, as Mr. Planta had propoſed, probably becauſe the former mode had been adopted in his earlier editions.

ART. XIII. *A critical and practical Elucidation of the Book of Common Prayer, and Adminiſtration of Sacraments, and other Rites and Ceremonies of the Church, according to the Uſe of the United Church of England and Ireland. By John Shepherd, M. A. Miniſter of Pattiſwick, Eſſex. Volume the Second.* 8vo. 449 pp. 8s. Rivingtons. 1801.

THE public, whom the author thanks for their patronage of the firſt volume of this judicious work, have not wanted, we preſume, our recommendation to induce them to enquire for the ſecond. The aid, however, that we can give to its circulation ſhall not be any longer withheld.

Referring to our account of the former volume*, for our general commendation of the plan and execution of the work, ſo far as it was there carried, we proceed now to give our report on the continuation. The copious and ſatisfactory Introduction, prefixed by the author to the former volume, precluded the neceſſity of any formal preface to the ſecond. In a brief Advertiſement, Mr. S. now points out the neceſſity he found, after every effort of compreſſion, of extending his work to a third volume: and, conſidering the quantity of uſeful matter here given, we do not think it at all extraordinary that ſuch an augmentation of the plan ſhould be found neceſſary. The ſecond volume begins with "The Order for the Adminiſtration of the Lord's Supper," under which is compriſed the account of the Collects, Epiſtles, and Goſpels, and of the feſtivals for which they are appointed. It is particularly obſervable, and in our opinion a full juſtification of the extenſion of the work, that Mr. S. does not, like many authors, eſpecially on devotional ſubjects, endeavour to expatiate and amplify by excurſions on every topic; but contents himſelf with giving ſuch information as may be neceſſary or uſeful. The information is partly hiſtorical, and partly explanatory, of the deſign and intention of the Church. He begins the preſent volume with an account of the Holidays, and firſt of Sunday, or the Lord's day. The Saints' days are next generally noticed, with the Collects, and a part now diſuſed, the *Introit*, which preceded the Collect, and was a Pſalm, or portion of a Pſalm, followed by the Gloria Patri. The *Introits* were retained in Edward's firſt book; why they were afterwards rejected, by the reviſers of the Liturgy, has been variouſly conjectured; but as the

* Brit. Crit. vol. x. p. 388.

reaſons

reaſons aſſigned did not appear to Mr. S. ſatisfactory, he has paſſed them by in ſilence.

The author then proceeds to notice the various ſeaſons of devotion and feſtivals adopted by the Church of England: and firſt he treats, with much ſucceſsful reſearch, of *Advent* (p. 21) which he conſiders as nearly coeval in its inſtitution with the feaſt of the Nativity itſelf. It was a faſt, the duration of which varied at different periods, and was intended to diſpoſe Chriſtians to the due celebration of their Lord's nativity. The ſubject of that great feſtival is next taken up (p. 34) ſubjoined to which is the account of days of celebration following it, to the end of the Sundays after Epiphany. The hiſtory of Lent is introduced by that of the three Sundays preceding it, uſually called Septuageſima, Sexageſima, and Quinquageſima*; and is itſelf drawn up with great diligence and judgment (p. 66). Its period was at firſt very ſhort, merely as a preparation for Eaſter, or the feaſt of the Reſurrection, and varied from a day to forty hours. It ſhould, however, have been mentioned, that this poſition of forty hours depends chiefly on the punctuation of a paſſage in Euſebius, which otherwiſe would make it forty days, οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτὲς νηστεύειν, οἱ δὲ δύο, οἱ δὲ καὶ πλείονας, οἱ δὲ τεσσαράκοντα. Ὥρας ἡμερινας, &c. By removing the point after τεσσαράκοντα, the ſenſe is made ſuch as Mr. S. repreſents it†. There is great merit in theſe ſucceſſive hiſtories of Advent, the Epiphany, and Lent, and much matter included in them which muſt be new to the majority of readers. The account of Eaſter-Day is in many reſpects good, but has a ſtrange error in the firſt page (105). "About the year 145, ANTONINUS PIUS decreed, that the Feſtival of Eaſter ſhould be celebrated only on the Lord's-Day." This good Emperor certainly decreed, about that time, that the Chriſtians ſhould not be perſecuted; but that he, a Heathen, ſhould have made any ritual ordinance for them is, at firſt ſight, perfectly abſurd. The fact is, the author has miſtaken the *Pope* for the *Emperor*. It was Pope Pius I. his cotemporary, who

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* Among ſeveral reaſons, and ſome abſurd ones, which have been aſſigned for theſe names, Mr. S. conſiders them as counting backwards, for the ſake of even or round numbers, from the Quadrageſima, or fortieth day before Eaſter. We think he is right.

† Which is probably right. See Biſhop Hooper on Lent, p. 42, and Dr. Gunning on the Paſchal or Lent Faſt, a book rather curious, publiſhed in 1662. At the end of his book, which contains 542 quarto pages, Dr. Gunning ſubjoins a Table of the names of "all the Sundays and other chief Days of Lent." He has not, however, *Transfiguration Sunday*, for the ſecond Sunday in Lent, (as here, p. 90,) but only *Reminiſcere*.

made

made this decree. Bingham, in his too much neglected "Antiquities of the Chriſtian Church," ſays, "Pope *Pius*, who lived about the year 147, had made a decree, that the annual ſolemnity of the *Paſch*, ſhould be kept only on the *Lord's-Day**;" and he pretended the authority of an Angel, appearing to his brother Hermes. The error is very ſtrange, and of great magnitude.

In p. 119, &c. the account of the three Rogation days, or Monday, Tueſday, and Wedneſday, before Aſcenſion-Day, is judicious, and tends to correct ſeveral common errors; as, that *Mamertus* (A. D. 409) Biſhop of Vienne was the inventor of Litanies, that the Rogation Faſt was introduced into Britain from Rome, whereas it came to us from France, &c. Theſe errors, however, had been corrected before by Bingham; and the preſent author in removing them has been led to commit another as great, by confounding *Vienne* in France with *Vienna* in Auſtria. *Mamertus* (or *Mamercus*) was Biſhop of the former place; and therefore it cannot with propriety be ſaid, that his inſtitution of the Rogation days "ſoon paſſed from the dioceſe of Vienna *into France*," as that dioceſe itſelf is in France, in Lower Dauphiny†. We agree with Mr. S. (in p. 131) that St. Paul did not probably go to Jeruſalem to attend the Chriſtian but the Jewiſh Pentecoſt. (Acts xx. 16.) There is no ſufficient proof, that the Chriſtian feſtival for that day was ſo early appointed. After treating ſufficiently at large on the Feſtivals, and the Collects, &c. appointed for them, Mr. S. proceeds to the other offices of our Church; and, firſt, "the Order for the Adminiſtration of the Lord's Supper, or Holy Communion." The introduction to this part we ſhall lay before our readers, as a proper and favourable ſpecimen of the work.

"The Euchariſtic Sacrifice, or the celebration of the Sacrament of the Supper of the Lord, is a duty enjoined by the poſitive command of our Lord himſelf: it is likewiſe the moſt efficacious mean of pardon and of grace, and conſequently one of the moſt eſſential parts of the Chriſtian worſhip. This ſervice ought therefore to be performed with proportionable care and ſolemnity. The Church of England has accordingly furniſhed us with an excellent office for the adminiſtration of this rite, and the fault is entirely our own, if we do not communicate with ſuitable devotion and effect.

"The New Teſtament has not preſcribed any particular form to be uſed at the celebration of the Holy Communion. When the ex-

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* Book xx. ch. v. ſect. 3.

† In p. 119, is alſo a double error of the preſs; *Litanics* being twice printed for *Litanies*, l. 10 and 13.

traordinary

traordinary ſpirit of prophecy ceaſed, the Rulers of the Church ſupplied its abſence by forms of their own compoſition*. As every biſhop had in thoſe days authority to order the form of ſervice for his own dioceſe, theſe forms would naturally differ from each other. But ſtill as they would all correſpond with apoſtolic precedent, there muſt have been a conſiderable degree of reſemblance between them;

Facies non omnibus una,
Nec diverſa tamen, qualis decet eſſe ſororum.

This is true of the Liturgies aſcribed to St. Peter, St. James, St. Mark, and to others, ſo far at leaſt as any judgment can be formed of the originals from the copies now extant, which are at the ſame time both mutilated and interpolated. With the aſſiſtance of theſe more antient forms, BASIL, CHRYSOSTOM, and AMBROSE, compoſed Liturgies for their reſpective Churches. Pope GELASIUS afterwards compiled the *Roman* Miſſal, which Pope GREGORY improved; and in this kingdom, OSMUND, the *Norman*, who was Biſhop of *Saliſbury*, Earl of *Dorſet*, and Privy Counſellor to WILLIAM the Conqueror, drew up the celebrated Liturgy of *Sarum*.

"The primary object of OSMUND, like that of CRANMER afterwards, was to introduce uniformity in the ſervice of the Church; for in his time almoſt every dioceſe had a different office. He corrected the Liturgy that he found in his own dioceſe, by diſcharging whatever he conceived to be improper; and he enriched it with many additions from the Scriptures, and other valuable eccleſiaſtical records. The whole was ſo well digeſted and arranged, that the Miſſal *ſecundum*

"* Yet it does not appear that theſe forms were committed to writing at a very early period: they were not at leaſt compiled, as they have ſince been, in books diſtinct from the holy Scriptures. That the Liturgies were anciently committed to memory, and not to writing, is I think plain from the words of BASIL. Enumerating various things which in his time were handed down by tradition only, he aſks, "Who has delivered in writing the ſacred words of invocation employed at the conſecration of the bread and the cup?" (De Spir. Sanct. cap. xxvii.) It is not probable that they, who during the perſecution of the Chriſtians made ſuch ſtrict inquiſition after veſtments, torches, cups, utenſils of the Church, and whatever elſe related to the rites of the Chriſtian worſhip, ſhould have overlooked their Liturgies or Service-books, if, like their Scriptures, they had been compiled in volumes. Written forms of worſhip were the fitteſt objects of the malice of the perſecutors; yet we read of none either found by heathens, or betrayed by apoſtates, and delivered up to be burnt. This opinion receives additional ſtrength from the nature of the ancient diſcipline, which permitted none of the myſteries to be revealed to the catechumens, but only to the initiated, whoſe excluſive prerogative it was to be admitted to the knowledge and uſe of the ſacred myſteries. See Renaudot's Firſt Diſſertation on the Origin and Authority of the Oriental Liturgies."

uſum

uſum Sarum became the ſtandard of public worſhip in almoſt all the Churches of England, Ireland, and Wales. Still however the Miſſal of *Sarum*, in its pureſt ſtate, was not in every point defenſible; and between the death of OSMUND, and the era of the Engliſh Reformation, many very exceptionable interpolations had been made.

"By this Liturgy of OSMUND had the Biſhops and Clergy, who drew up the *Order of Communion*, publiſhed in 1547*, and the *Order* in EDWARD's firſt and ſecond Books, been accuſtomed to miniſter. OSMUND's Liturgy therefore, and not the Roman Miſſal, is the model, which they would naturally be inclined to imitate. In the compilation of the Engliſh Liturgy†, the Reformers took the ſame liberty that BASIL, CHRYSOSTOM, AMBROSE, GELASIUS, GREGORY, and OSMUND, had taken before. They were in general, and as far as circumſtances would admit, governed by the practice of the primitive Church; reſerving to themſelves the right of ſelecting whatever was moſt valuable in former Liturgies, of rejecting what they thought leſs proper, of retrenching ſuperfluities, and of making ſuch additions, alterations, and tranſpoſitions, as they judged to be either neceſſary or expedient." P. 142.

The account of the diſtinct parts of this office extends to p. 238; after which is ſubjoined, as an Appendix, the exact form of Communion, as it ſtood in King Edward's firſt book. The next ſubject of the author's remarks is the Church Catechiſm, (p. 256) in which he takes occaſion to correct an important miſtake of Mr. Gilpin, in his elegant Lectures on the Catechiſm, where he ſpeaks of Nowel's Latin Catechiſm as the model of our Church Catechiſm; which had been publiſhed by authority in 1549 and 1552, before Nowel's firſt appeared, in 1553‡. The note upon the latter Catechiſm ſeems too important to be omitted here.

"* For an account of this ſee introduction to former volume.

"† I here employ the word Liturgy in its ancient, unmodified, and proper ſenſe. The following paſſage, which deſerves attention, I ſubjoin from RENAUDOT's Commentary on the Coptic Liturgy of BASIL. "*Liturgiarum* nomine intelligi debent *officia*, ſeu *rituales libri* auctoritate publica eccleſiarum ſcripti earumque uſu comprobati, quibus *preces et ritus ad conſecrandam et adminiſtrandam* EUCHARISTIAM continentur. Liturgiæ nomen dari non poteſt officiis omnium Sacramentorum, ut Baptiſmi Chriſmatis et aliorum, quod tamen à multis, præſertim Proteſtantibus ſolet fieri, non aliâ opinor ratione quàm quòd ſuas ſacras preces, *Liturgiam* ipſis appellare placuit, abſque ullo veterum exemplo. Magis etiam contra decorum Eccleſiæ peccant, qui Liturgias appellant collectaneas preces Judæorum, Samaritanorum, et Muhamedanorum, ut fecerunt recentiores multi Lexicographi, et Bibliothecarii."

‡ Not 1563, as Mr. G. ſtates it.

"Of

" Of this Latin Catechiſm, as I have entered upon the ſubject, I ſhall give a farther account. By letters patent, dated May 20. 1553, about ſix weeks before his death, EDWARD commanded ſchool-maſters to teach their ſcholars a Catechiſm, entitled *Catechiſmus Chriſtianæ diſciplinæ ſummam continens.* Who was the author we cannot be certain. The work has been aſcribed, and perhaps rightly, to POYNET, who was Biſhop of *Winchester* during GARDNER's deprivation: and by ſome to NOWEL, probably becauſe he afterwards either reviſed it, or wrote another upon the ſame plan. The King ſays, " it was made by a certain pious and learned man, and preſented to him: and that he committed the examination of it to certain Biſhops and other learned men, whoſe judgment was of great authority with him." Theſe, I ſuppoſe, were CRANMER, RIDLEY, and the Divines, who in the preceding year had been employed in drawing up the *Articles of Religion.* The book was probably recommended to the King by CRANMER, whoſe object was by Catechiſms, Articles of Religion, and plain expoſitions of fundamentals, to inſtil right principles, and eradicate popery.

" In this year, the Synod likewiſe approved a Catechiſm, which I think we may fairly conclude to have been the ſame with the preceding; for we find no mention of any other, and a bill introduced by the Prolocutor of MARY's firſt Convocation declares it to be a production *peſtiferous and full of hereſies.*

" Of this Catechiſm we hear no more till the third or fourth year of ELIZABETH's reign, when we find that NOWEL, Dean of St. *Paul's*, had by the advice of CECIL, compoſed upon its model a Catechiſm, in which, as he ſtates himſelf, " he had taken pains, as well about the matter of the book, that it might be conſonant unto the true doctrine of the Scriptures, as alſo that the ſtyle might agree with the purity of the Latin tongue." In 1562 (the ſame year in which our preſent Articles of Religion were agreed upon) NOWEL's Catechiſm was preſented in MS. to the Convocation, who examined it with minute attention, and after making ſeveral alterations, unanimouſly ſanctioned the performance by their ſynodal authority, and recommended it to public uſe. NOWEL, having received the book interlined, and in ſome parts blotted, cauſed the whole to be tranſcribed, and ſent the fair copy to CECIL; " not," he informs him, " in his own name, as afore, but in the name of the Clergy of the Convocation, as their book, ſeeing it was by them approved and allowed." The MS. lay in CECIL's hands for above a year. It was then returned to NOWEL with ſome learned notes upon it, and remained with him till 1570, when it was publiſhed and dedicated to the two Archbiſhops, and the Biſhop of London by name, and to all the Biſhops. It was reprinted in 1572, and again in 1578, and for the benefit of ſtudents tranſlated, by the Dean's order, into Engliſh and Greek. The Latin title is, *Chriſtianæ pietatis prima inſtitutio ad uſum ſcholarum Latinè ſcripta.*

" This Catechiſm was intended not merely for the uſe of ſchools; it was likewiſe meant to be a guide for the younger clergy at leaſt, in the ſtudy of theology, and to afford to Proteſtants abroad, in contra-

diſtinction

diſtinction to the tenets of the ſectaries, a ſort of public ſtandard; a ſyſtematic ſummary and authentic record of the reformed religion profeſſed in England. Though NOWEL's Catechiſm was directed againſt the corrupt doctrines of *popery*, it did not favour the principles of the *Puritans*, or *Preciſians*; and of courſe the recommending of it to the peruſal of the clergy gave inexpiable offence to the miniſters and leaders of that tribe, which was in general ignorant and conceited, diſcontented and turbulent, reſtleſs, rancorous, and revengeful. CARTWRIGHT, in his *admonition to the Parliament*, written with the profeſſed deſign of excluding the Liturgy, and ſubverting at leaſt the government of the Church by Biſhops (whom he in his uſual ſcurrilous manner calls "a remnant of Antichriſt's brood, and the Liturgy an abominable book") affectedly complains, that "now miniſters, like young children, muſt be inſtructed and learned Catechiſms;" and on the margin he was provoked to diſplay as a ſneer theſe words, "Miniſters of London enjoined to learn Mr. NOWEL's Catechiſm." To this WHITGIFT, in his anſwer to CARTWRIGHT's dangerous and ſeditious publication, gravely replied, "That Catechiſm, which you in deriſion quote in the margin, is a book fit for *you* to learn alſo: and I know no man ſo well learned, but it may become him to read and learn that learned and neceſſary book." Some years after this, Biſhop COOPER, in his *Admonition to the People of England*, written in anſwer to MARTIN MARPRELATE, ſaid, "For a Catechiſm, I refer them to that which was made by the learned and godly man Mr. NOWEL, Dean of St. *Paul's*, received and allowed by the Church of *England*, and very fully grounded and eſtabliſhed upon the word of God. There may you ſee all the parts of true religion received, the difficulties expounded, the truth declared, the corruptions of the Church of *Rome* rejected."—Strype." P. 270.

The office for Confirmation follows (p. 279) in which we find ſeveral notices reſpecting the *Chriſm*, or material unction, uſed by the early Chriſtians, and by the Church of Rome; but rejected by our reformers, as having been abuſed. The form for the Solemnization of Matrimony is diſcuſſed at p. 317, and that for the Burial of the Dead at p. 376; and with theſe the preſent volume concludes. It remains to treat, in the ſubſequent volume, of the Litany, and ſome other offices; and it would gratify many readers, we conceive, if ſome account could be given of the offices uſed by our Biſhops for conſecrating Churches, &c. The ſeveral offices of Ordination and Conſecration of Biſhops, &c. will of courſe be included.

One or two remarkable errors, which we have been obliged to notice in this volume*, have led us to fear, that leſs care

* Mr. S. does not cenſure any of his predeceſſors, except Wheatly, whom he accuſes of ignorance and error. See pp. 45, 49, 54, 176, &c.

has

has been employed upon it than upon the firſt; or that we did not with ſufficient ſtrictneſs examine *that* when it was before us. The third, we truſt, will be free from ſuch overſights.

ART. XIV. *Scotiſh* Poems of the Sixteenth Century. Two Volumes.* 8vo. 380 pp. 10s. 6d. Conſtable, Edinburgh; Vernor and Hood, London. 1801.

THE editor of this compilation ſets out by informing his readers, that "*ſolicitude* is at laſt excited, to reſcue the ſcanty remains of Scotiſh antiquity from that oblivion into which they are rapidly haſtening." We frankly confeſs, that a different ſpecies of ſolicitude is, in the preſent inſtance, excited in us, as Britiſh Critics; a ſolicitude for the credit of the compiler, a ſolicitude for the honour of his countrymen, on account of this crude, incongruous, farrago; this gallimaufry of Scottiſh antiquarianiſm. It was the declaration of a countryman of his, near ſixteen years ago, and we thought the ſaying harſh, that "good ſenſe in antiquities, and good taſte in poetry, were aſtoniſhingly wanting in Scotland"†; but this publication very forcibly demonſtrates, that the firſt of theſe charges may be ſubſtantiated at the preſent hour.

On opening a book, which has for its general title, "*Scotiſh Poems*;" we are preſented with "Incidents in the Life of Regent Murray;" "Biographical Sketches of Sir William Kircaldy;" and, a "Narrative of the Battle of Balrinnes;" all in *Engliſh proſe!* Had not the work proceeded from an Edinburgh preſs, we ſhould have made, on popular grounds, a different conjecture of its origin; but granting one half at leaſt of what a late writer on bulls has attempted to prove, we muſt own that ſuch tranſgreſſions are not confined to one ſide of the Channel. A blunder undoubtedly is diſplayed in this literary cruiſe; the editor ſet ſail after poetic diſcoveries, and returns partly laden with a proſaic cargo. Nor can his proſe-matter be deemed ſufficiently new or intereſting, to merit the appropriation of more than a hundred pages. Robertſon and others, had given us a ſatisfactory account of the Regent Murray

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* It ſhould certainly be *Scottiſh*. Several other editors have lately omitted a *t*; but why multiply irregularities without neceſſity? *Scottiſh* was eſtabliſhed; and the other, properly pronounced, would be *Scō-tiſh*.

† See Pinkerton's Liſt of Scottiſh Poets, p. cxxxvi.

and

and his courtly ſatellites, and the Battle of Balrinnes, might have been confined with more propriety to its metrical legend in vol. ii. if a deſire of *omnigatherene** had not led to ſuperfluous enlargement.

Let us proceed to conſider thoſe poetic rarities, which the compiler conceives are "not unworthy of preſervation." The principal of them is a republication of "Ane compendious Booke of godly and ſpirituall Songs, collectit out of ſundrie partes of the Scripture; with ſundrie of other Ballates changed out of prophaine Sanges, for avoyding of Sinne and Harlotrie," &c. Of this deſervedly ſcarce book, a ſpecimen was put forth by the late Sir David Dalrymple (Lord Hailes) in 1765; and this ſpecimen, ſays the preſent editor, was called *injudicious*. In our apprehenſion, it was not miſcalled; and we therefore ſtrongly diſapprove the entire revival of what had more fitly been conſigned to the doting ſurvey of ſome literary recluſe. Such revival can only tend to make piety provoke the ſneer of ridicule, from the uncouth garb in which ſhe was clothed by our northern neighbours two centuries ago. But indeed there is too much reaſon to apprehend, that any offence, which might be given to ſerious or devout readers, entered little into the conſideration of our juvenile antiquary, as we muſt ſuppoſe him. A few extracts, from his curſory remarks, will exhibit the ſource of our ſuſpicion.

"Men are prone to ſuperſtition. When their limited weak underſtandings cannot comprehend the cauſe of a natural event, it muſt inſtantly be aſcribed to Divine interpoſition." P. 7.

"All the world will not convince me, that a miracle has ever happened, that might not be explained by natural cauſes." P. 20.

"What is the progreſs of Religion? One makes himſelf a wooden god: he is amuſed with it for a little—then tires; and, after ſuffering numberleſs indignities, it is committed to the flames. Next, an iron god is made:—it is alſo ſoon diſcarded, and turned to a more uſeful purpoſe—in a ſword, or a ploughſhare. Laſtly, he makes a god of ſtone: he flatters it, chides it, implores its protection, and the deſtruction of his enemies: he tells it to ſend wind or rain, or an abundant harveſt. But this, too, muſt yield to the paſſion for change: it is diſgraced, and the artiſt, chagrined, determines to make no more. His mind conceives ſomething more ſublime. It figures a Deity, formed of nothing; a perſon without parts; occupying no ſpace; yet, filling every thing:—juſt, merciful, immutable, eternal!—Here he ſtops." P. 9.

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* i.e. Univerſal collection.—See Gloſſary to theſe volumes.

And

And where, let us aſk, would this diſciple of the Gallic ſchool inſtruct us to ſtop? If, as one of our nobleſt poets has well defined the term,

> " *Nature* is but a name for an effect,
> Whoſe cauſe is GOD* ;"

are we, with this conceited ſcioliſt, to worſhip the effect, and not give honour to the glorious cauſe? Let ſuch a retrograde reaſoner diſtruſt his own pretences to ſuperior ſagacity; let him ſtudy the evidences inſtead of miſrepreſenting the nature of Religion, nor continue to ſtigmatize theology, as " that kind of learning from which leaſt real utility can be derived." But we haſten to announce the remaining contents of this antiquarian aſſemblage.

" Ane Tragedie in forme of ane Diallog, betwix Honour, Gude Fame, and the Authour heirof, in ane trance, 1570.

" The Lamentatioun of Lady Scotland, compylit be hir ſelf, ſpeiking in maner of ane Epiſtle, 1572.

" The Teſtament and Tragedie of umquhile King Henrie Stewart of gude memorie, 1567.

" Ane Declaration of the Lordis juſt Quarrel, 1567.

A Ballat, 1571.

' The Sege of the Caſtel of Edinburgh, 1573.

" The Legend of the Biſhop of St. Andreis Lyfe, callit Mr. Patrick Adamſone, alias Conſteane.

" The Battell of Balrinnes, foughtin betvixt Archibald Earll of Argyll, againſt Francis Earll of Erroll, and Georg Earll of Huntlie, in anno 1594."

Groſsly defective is the publication of theſe pieces, in point of chronological arrangement; and, we are compelled to add, that out of 700 volumes of MSS. which the editor profeſſes to have examined for the purpoſe of ſelection, ſuch was the dearth of good poetry in the ſixteenth century, or ſuch is the examiner's bad taſte in the preſent, that we do not think a ſingle page can be extracted, which would gratify rational curioſity. We have taken the painful trouble to compare one of his reprinted Poems with the original black-letter copy, and we do not even find him correct. In the " Sege of Edinburgh Caſtel," he has converted the name of *Stirlie* into *Hirlie; Cain*, the murderer, is transformed into old *Care;* and a line is omitted, which we ſupply for the publiſher's adoption:

> " With warkryfe labour and *expenſit ſair.*"

The ſmall ſhare of attention which this olio is likely to attract, might have induced us to examine it more ſlightly; but

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* Cowper's Taſk,

there

there is an insolence of impiety and even Atheism, an unbecoming and unwarranted personal confidence in the editor, which called for severer reprehension, than his obvious deficiency in archæologic lore. We are not however surprised, at any time, to find irreligion united with presumptuous ignorance. Let him learn, from a writer of exemplary diffidence, that "the man who appears at the tribunal of the public without awe or respect, shows a temerity, no less repugnant to prudence, than disgusting to modesty* ;" and let him profit by the practical application of his own sage remark, that "it requires long and intense study, to write correctly on Scottish antiquities."

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Sorrows of Love, a Poem, in Three Books.* 8vo. 135 pp. 4s. No Publisher's Name. Edinburgh. 1802.

If we wished to exemplify the description contained in that expressive line of Horace, "*Versus inopes rerum, nugæque canoræ,*" we could not produce a better instance than the Poem before us. The author appears to have acquired considerable skill in versification, and seldom fails in producing harmonious lines; but of ideas there is "a plentiful lack" throughout his whole performance. The story of the Poem may be told in a few words: a young man (described as highly accomplished) falls in love; he is accepted, and rejoices; he is afterwards jilted (of course for a richer man) and laments; but, after a time, is comforted. The following lines appeared to us to contain more of thought (though common-place thought) than any other passage.

> "Ah! vain the dreams which mortals keen pursue;
> Still they allure, and still elude the view.
> Ev'n when at last we reach the wish'd-for prize,
> It bursts in air, and mocks our wond'ring eyes.
> And this fond bliss, this transient joy to gain,
> What toils we combat, and what pangs sustain?

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* Maude's Dedication to "Verbeia."

How

How wiſe the few, who, tir'd with life's deceits,
Or early taught the choice, contemn its ſweets;
Its ſmiles and frowns with unconcern behold,
And tread the paths which conſcious peace unfold;
Fearleſs of change, in ſteady hope they move,
And patient wait th' eternal joys above." P. 15.

The book was ſent to us, and apparently without its title-page; but it is printed by Mundell and Son, Edinburgh, and may conſequently be enquired for in that city, ſhould any perſon be anxious to ſee more of it.

ART. 16. *The Iſland of Innocence; a Poetical Epiſtle to a Friend. By Peter Pindar. Part the Firſt.* 4to. 17 pp. 1s. 6d. Dean. 1802.

This Epiſtle is written to a friend in America, of whom a very romantic ſtory is told. It muſt be allowed (which is no ſmall praiſe to a work of this writer) to be at leaſt harmleſs: but we have not often read more ineffective or *namby pamby* lines, in the ſame compaſs, than are to be found in this compoſition. There is, it is true, a very great parade of ſentiment; and this *immaculate* writer remonſtrates earneſtly againſt the vices of his age! Nay, even the diverſions of hunting and fiſhing ſhock his ſenſibility. Such rhymes and ſuch verſes as the following not unfrequently met our eyes.

"No wiſh is their's (forbid it Heav'n!) to *hurt*,
To wound, and murder a poor wretch in *ſport*."

And the general character of the ſtyle is a mixture of feebleneſs and affectation. There is but little of this writer's uſual doggerel ſcurrility, except in the lines which conclude the Poem, where he mentions the "brutes of Paternoſter-row;" who, we believe, will not be anxious in future to have either conteſt or intercourſe with this decayed rhymer.

ART. 17. *The Methodiſt. A Poem.* 12mo. 66 pp. 1s. Button. 1801.

This production is entirely of the ironical kind, and is intended as a ſevere and biting ſatire againſt thoſe who are not Methodiſts, particularly of the Eſtabliſhed Church, and, above all, the Biſhops. The author writes in the character of a zealous oppoſer of Methodiſts; and to ſhow how far he carries the *fairneſs* of his irony, the following is one of the ſentiments that he attributes to his zealot.

"To own the ſecret dictates of my heart,
I love religion, but *I hate the Bible*;
For by that book I ſee, in ancient days,
That there were Methodiſts. Men badly taught!"

Again:

"——— O Methodiſts! you know
I hate ye all, and wiſh, like nim of old,
Ye had one neck that I might throttle ye."

On

On which ſide the real *hatred* lies is here evident enough, from a paſſage of which the candour is equal to the poetry. From the ſimilarity of the ſentiments, we ſhould ſuſpect this Poem to proceed from the author of certain Village Dialogues*, or ſome equally zealous Apoſtle in the pious practice of calumniating the clergy.

ART. 18. *The Caledonian Herd Boy, a Rural Poem. By D. Service, a Native of Scotland.* 12mo. Robinſons. 1s. 1802.

If theſe verſes were written by the perſon, and under the circumſtances repreſented in the Preface, they are certainly extraordinary, and by no means a proper ſubject for ſevere critical animadverſion. They exhibit ſome proofs of lively imagination, and are occaſionally melodious, though inferior to the Farmer's Boy; and ſome verſes we have lately ſeen and admired, in the Gentleman's Magazine, by an uneducated youth of Scotland.

ART. 19. *Elegy to the Memory of Francis, late Duke of Bedford. By H. Steers, Gent.* 12mo. 6d. Sold by all the *Principal Bookſellers.* 1802.

It is a very long time ſince we have had ſixpenny-worth of poetry; though often obliged to pay many ſhillings for what did not turn out to be worth ſixpence. After due conſideration, we pronounce this Elegy to be worth ſixpence; but no more.

DRAMATIC.

ART. 20. *The Cid, a Tragedy. In Five Acts. Taken from the French of Corneille. By a Gentleman, formerly a Captain in the Army.* 8vo. 63 pp. 2s. 6d. Faulder. 1802.

The celebrated Tragedy of Corneille is here rendered, in verſification ſo feeble, and language ſo proſaic, that we ſcarcely recognize any of thoſe merits which have eſtabliſhed the fame of the original. To the original, indeed, as to moſt tragedies of the French ſchool, it may be objected, that the paſſions are often *deſcribed* than *expreſſed*; but the ſplendid language of Corneille ſometimes conceals the defect from ſuperficial obſervers. In this tranſlation it appears in the ſtrongeſt light. We will, however, give a ſhort and as favourable a ſpecimen of this work as can readily be found.

" I cannot help it, for I'm forc'd to love.
My paſſion ſtruggles hard with juſt revenge;
I ſee my lover, and I ſee my foe.
I feel a woeful conteſt in my heart;
For there Rodrigo combats ſtill my fire;
Attacks and preſſes, yields and then defends,
At times prevails, at other times gives way.

* See vol. xix. p. 424.

Yet,

Yet, in this fight betwixt revenge and love,
My ſoul's untouch'd, altho' my heart is torn;
And, tho' my fondneſs bears a little ſway,
It cannot draw me from the proper path;
I'm always ready, when my duty calls.
Much am I griev'd; Rodrigo's dear to me;
My heart ſpeaks for him; but it nought avails;
I know myſelf, and know my father's dead." P. 32.

A copy of Latin verſes is prefixed, entitled *Ægroti Queſtus*, which is more like *Ægri Somnia* than any thing elſe, and wholly unlike any authorized uſe of that language.

ART. 21. *The School for Prejudice: a Comedy, in Five Acts. Performed at the Theatre Royal, Covent-Garden. By Thomas Dibdin, Author of the Jew and Doctor, Il Bondocani, &c. &c.* 8vo. 86 pp. 2s. Longman and Rees. 1801.

"The School for Prejudice was originally produced in three acts, under the title of "Liberal Opinions:" its ſucceſs induced Mr. Harris to deſire the author would make the additions, which have ſince been ſo favourably received by the audience; and which (while moſt reſpectfully ſubmitted to thoſe who deign to peruſe them in the cloſet) are now accompanied by his grateful acknowledgments for the eminent and friendly exertions beſtowed on them by all the performers." Such is the brief Advertiſement prefixed to this Comedy. After the double approbation there ſtated, it would be too bold in us to decide againſt it; but, as we cannot diſcover in the School for Prejudice any of thoſe ingredients which, in our opinion, conſtitute a good comedy, we know not how to add our ſuffrage to it. The characters appear to us to be common; the ſentiments juſt, but flat; the plot at once ſlight and improbable. Such materials now conſtitute a popular play.

ART. 22. *Il Bondocani, or the Caliph Robber: a Comic Opera, in Three Acts. Performed at the Theatre-Royal, Covent-Garden. By Thomas Dibdin, &c.* 8vo. 45 pp. 1s. 6d. Longman and Rees. 1801.

Another drama by the ſame author. The dreſſes, the decorations, the muſic, the ſingularity of this little piece, render it ſufficiently attractive in the repreſentation; and it has both plot enough, and comedy enough, for a little Opera of this nature. It is a butterfly, and the wheel will not touch it.

NOVELS.

ART. 23. *Welſh Legends; a Collection of popular Oral Tales.* 12mo. 6s. Badcock.

How far theſe are genuine Welſh Legends, we pretend not to determine; they are certainly very entertaining, and the ſtory of the

Infidel more particularly ſo. There is another edition of this work in octavo, with finer paper, and better impreſſions of the plates.

ART. 24. *The White Knight; or, the Monaſtery of Morne. A Romance. In Three Volumes. By Theodore Melville, Eſq.* 12mo. 12s. Croſby. 1802.

Theodore Melville, we preſume, is an aſſumed name; it is certainly very pretty, and very romantic. The performance, however, diſplays ſome powers of imagination, and ſome of the incidents are well-managed and contrived. Others are as abſurd and prepoſterous. The whole is better than the generality of theſe things.

MEDICINE.

ART. 25. *Facts, and ſome Arguments, tending to ſhew that the Public Deciſion may with Prudence be ſuſpended reſpecting Inoculation of the Cow-Pox. By Thomas Lee, Member of the Univerſity of Edinburgh.* 8vo. 36 pp. 1s. Chappel, Pall-Mall. 1802.

The author relates the caſes of two perſons, who *ſay* they had a diſeaſe which was *ſuppoſed* to be the cow-pox, at an early period of their lives, and many years after took the ſmall-pox. Two other ſimilar caſes have come, he ſays, to his knowledge, which he does not relate, expecting they will be publiſhed by another gentleman. The argument he adduces from theſe caſes is, that though the cow-pox guarantees the conſtitution from the contagion of the ſmall-pox for the preſent, we cannot be ſure but that, at the end of twenty or more years, it may again become liable to the diſeaſe. He therefore propoſes, that ten perſons out of every pariſh ſhould be publicly inoculated with cow-pox matter, and every five years after, that the ſame perſons ſhould be inoculated with the matter of the ſmall-pox, for four or five times. This, if Parliament had not been in ſuch haſte to remunerate Dr. Jenner, he would have had performed under his direction; and if, at the end of twenty or twenty-five years, all of the patients, or as many of them as ſhould be living, ſhould be found to have reſiſted the infection of the ſmall-pox, then, and not until then, we might have been ſatisfied that the cow-pox affords a full ſecurity againſt the contagion of that diſeaſe. "Is mankind," the author ſays, triumphantly, and in capitals, "to rely upon the aſſertion of one man, or of any ſet of men, who ſtand thus contradicted by oppoſing facts?" P. 29. Certainly the aſſertions of one hundred men, are not to be admitted to overturn even a ſingle well-atteſted fact. But we may with more propriety aſk, is the evidence of the numerous and well-atteſted facts, that have been laid before the public, proving the ſimilarity in the appearances and progreſs of the ſmall-pox and cow-pox, and the abſolute impracticability of infecting perſons with the contagion of the ſmall-pox, who had paſſed through the cow-pox thirty or more years before, to be overturned by the declaration to which a Robert Newman is made to aſſent, "that he had the cow-pox, or what is ſo commonly called, in the early part of his life, and many years after had the ſmall-

ſmall-pox, of which he then bore the marks;" or a ſimilar aſſertion, of a reſpectable young woman, unſupported by any evidence to prove, that the diſeaſe they had been early affected with was the cow-pox? Other arguments the author uſes, in ſupport of his opinion; but they are ſuch as have been before urged by Mr. Moſely, and other writers, and have been fully, as we believe, anſwered, and therefore need not be noticed again in this place.

ART. 26. *An Account of an Opthalmia which appeared in the Second Regiment of Argyleſhire Fencibles, in the Months of February, March, and April,* 1802; *with ſome Obſervations on the Egyptian Opthalmia. By Arthur Edmondſon, Surgeon.* 8vo. 33 pp. 1s. Callow, Crown-Court, Soho. 1802.

The ſecond regiment of Argyleſhire Fencibles came home from Gibraltar in the Delft troop ſhip, which had before brought troops from Egypt, affected with fever and with opthalmia. Every precaution had been taken, the author ſays, to purify the Delft, prior to the embarkation of the regiment. The beds, among other things, had been removed, and replaced with thoſe that were freſh and new. The hammocks however remained. The troops were all healthy when put on board, which was on the 29th of January. They had an eaſy paſſage, and arrived at Spithead on the 21ſt of February, but were not diſembarked until the 29th. One caſe of opthalmia occurred among them, on the 18th of February, and eight others in the courſe of the following week. The ſhip, it muſt be remarked, was crowded, and notwithſtanding the precautions uſed, could not be kept water-proof; but this did not ſeem to have any influence in producing the diſeaſe, as thoſe moſt incommoded with the water, were not more affected with the diſeaſe than thoſe in drier ſituations. During ten days that the troops remained at Hilſea, where they firſt landed, twenty-one freſh caſes of opthalmia occurred, and in their march from thence to Colcheſter four others; but the diſeaſe, in thoſe ſeized ſince their landing, was milder than in thoſe attacked by it while on board the ſhip. From Colcheſter the troops were ordered to Norman Croſs, ſeventy-four miles further. In their march thither, the diſeaſe attacked twelve more of the men, but ſo ſlightly that they recovered without uſing any remedies. As none of the men were left behind, thoſe whoſe eyes were affected wore green ſhades, and took with them a ſolution of ſugar of lead, with which they fomented their eyes at night, and on the third day they were all manifeſtly mending. Though the diſeaſe was violent in its attack, and the progreſs of the inflammation was rapid, yet the men were ultimately all of them completely cured.

The remedies employed when the inflammation was great, were ſcarifications of the eyes, which in ſome caſes were repeated, or leeches to the eye-lids, and neighbouring parts; bliſters to the forehead, or temples; fomentations with warm water, milk and water, or with a ſolution of ſugar of lead. In ſome caſes, a ſolution of opium, in water, was dropt into the eyes. From the number of men affected with the complaint, and its ſimilarity to the opthalmia endemic in Egypt, the author thinks it was the ſame complaint, that it originated

from miaſmata remaining in the ſhip, and that it was of a contagious nature. In this opinion he was confirmed, from finding, "that men in perfect health, ſleeping in the ſame bed with others afflicted with the diſeaſe, were generally affected in a ſimilar manner the next morning; nay, that the ſimple inſpection of the eye of a perſon labouring under the diſeaſe, was ſufficient to produce it in another. Several curious and unequivocal inſtances of this kind," he ſays, "occurred." P. 4. Of theſe, he details ſome of the moſt remarkable. But in all theſe inſtances, the appearance of the diſeaſe, on the perſon ſuppoſed to be infected, was almoſt inſtantaneous, which ſeems to prove the reverſe of what he ſuppoſes; all contagious diſeaſes requiring ſome days, from the time they are received into the body, before they produce their effect on the conſtitution. On this curious ſubject, we ſhall doubtleſs hear more from ſome of the medical officers who attended the troops while in Egypt.

ART. 27. *Obſervations on the Origin and Treatment of internal and external Diſeaſes, and Management of Children. By Mr. Hume, One of his Majeſty's State Surgeons, and Senior Attendant of Mercer's Hoſpital.* 8vo. 290 pp. 5s. H. Fitzpatrick, Dublin. 1802.

As the author gives theſe obſervations as the reſult of a long courſe of practice, nearly half a century, we may expect, and ſhall, in fact, find many deſerving attention; mixed however with others that ſhow a degree of credulity, we ſcarcely expected at this period to have ſeen. Thus, at p. 7, we find him ſuppoſing hare lips, and other marks deforming the bodies of children, produced by the diſordered imaginations of the mothers. He now viſits, he ſays, "a family who have been all web-footed for ſome generations back, ariſing, as they ſay, from a great grand parent being ſcalded in both feet, when an infant, and the toes ſuffered to adhere." Note, p. 6. He takes the child up at its birth, and gives rules for its management, which are, in general, judicious. When a nurſe is neceſſary, the mother not being able to ſuckle the child, he ſays, "freſhneſs of ſuck, as well as temperance of manners and conduct, are to be attended to in our choice of them. A woman, of a full make, and rather low in ſtature, is to be preferred to one of a fine complexion and more elegant form, who is more likely to be the offſpring of luxury and debility." P. 20. Women employed in ſpinning yarn, by waſting, he ſays, the ſaliva at the wheel, find their milk materially diminiſhed. Perhaps confinement, and a ſedentary mode of living, may conduce to this.

Eruptions on the face and head, incident to infancy, ſhould not be repelled by aſtringent lotions; but the diſcharge from them encouraged by frequent ablutions with warm ſoap and water, ſalt and water, infuſion of chamomile flowers, or wine and water. After giving cautions about weaning children, he ſays, "I recollect attending to the inſtinctive management of a monkey; when her young one was about ſix months old, ſhe ſuckled it once only in the day, then every ſecond, afterwards every third day, until ſhe at length refuſed it intirely." P. 29. To know this correctly, the author muſt have had the animal conſtantly with him. He is a great advocate for warm clothing

clothing for children, as conducive to their growth and ſtrength. In ſcrofulous caſes, he recommends ſea-air and bathing; but in the warm ſeaſon of the year only. Hard indolent tumours are frequently reſolved, he ſays, by bathing them with ſea-water, or ſolutions of rock-ſalt in water, uſed warm. Bleeding from the noſtrils in children is ordinarily ſalutary; when profuſe, he prefers ſtopping them by preſſure, rather than by the uſe of ſtyptics; if this fails, he has recourſe to an emetic, and uſually with ſucceſs. We ſhould not be haſty, he ſays, in checking bleeding from the hemorrhoidal veins. When it is profuſe, he gives an active purgative medicine, which frequently puts an end to the diſcharge. The feet ſhould be bathed with warm water, and the ſkin kept warm, in theſe caſes, to promote perſpiration. "The late Lord Newhaven," he ſays, "in order to avoid periodical diſcharges of blood from the hemorrhoids, was adviſed to bleed in the arm whenever he found any ſymptoms of fulneſs, threatening a return. Soon after following this practice, he was ſeized with epileptic fits, which frequently returned, and he at length died of apoplexy. This nobleman," he adds, "was of an athletic form, an early riſer, and lived a temperate life." P. 89. He is alſo averſe to attempting a radical cure in fiſtula in ano, that is, by opening the ſinus; at leaſt, not until palliative methods have been tried, under which they may be kept eaſy, and ſometimes be healed. He has known very obſtinate diſeaſes occurring after the operation; aſthma, hypochondriaſis, and even inſanity (note, p. 140). "The late Duke of Chandos," he ſays, "died of an unforeſeen hemorrhage, on the night after he had been operated on for a chronic fiſtula, that did not give him much uneaſineſs." Note, p. 143. The volume concludes with obſervations on compound fractures, on bleeding, and performing other chirurgical operations, which, if not new, appear to be judicious; and as the author puts down the caſes in which he failed, as well as thoſe that were treated with ſucceſs, the whole may be read with advantage.

ART. 28. *Appendix to a Publication, called new Inventions, and Directions for ruptured Perſons, containing a familiar Account of the Nature of Ruptures in both Sexes. By W. H. T. Eſq.* 8vo. 37 pp. 1s. 6d. Callow, Crown-Court, Soho. 1802.

The author, in this Appendix, brings additional proofs of the utility of his new-invented truſs, which is recommended by a ſurgeon of eminence, as ſitting eaſier, and keeping up the inteſtine more efficaciouſly, than any of thoſe in common uſe. The account of the nature of ruptures, is tranſcribed from the publications of the late Mr. Arnaud, and Mr. Pott. The profits of the publication will be appropriated, the author ſays, to charitable purpoſes.

DIVINITY.

DIVINITY.

ART. 29. *The Nature, the Cauſes, and the Effects of Indifference with Regard to Religion. A Sermon, preached before the Society in Scotland for propagating Chriſtian Knowledge, Friday, June 5, 1801. By William Lawrence Brown, D. D. Principal of Mariſchal College and Univerſity, Profeſſor of Divinity, and Miniſter of Gray-Friars Church, Aberdeen, and one of his Majeſty's Chaplains in Ordinary in Scotland. To which is added, an Appendix, containing an Abſtract of the State and Proceedings of the Society, ſince February, 1800.* 8vo. 88 pp. Sold by the Bookſellers of Edinburgh and London. 1802.

To the knowledge of Dr. Brown's abilities and merits, we were firſt introduced by his admirable "Eſſay on the Natural Equality of Man," which appeared very early in our career, at a time when every effort was required to ſubſtitute ſound and correct knowledge, on that ſubject, to the wild and pernicious ideas then circulated. That the work had its ſhare of effect, in explaining the truth, and ſhowing how the falſe notions of equality were formed, by artful or ignorant exaggeration of the true, we cannot doubt; and we have ever ſince received with pleaſure and expectation any production of that able writer.

The preſent diſcourſe explains, with much care, and no leſs ſkill, the cauſes and effects of religious indifference; and, by going deeply and minutely into the ſubject, is extended beyond the uſual bounds of ſuch a diſcourſe; but the whole is ſo well written, that it may be heard or read throughout with pleaſure and attention. Among the various cauſes of indifference, the following has certainly been little noticed, and is well worthy of conſideration.

"To the prevalence of this diſpoſition, the attacks, made by ſceptics, on Chriſtianity, have contributed in a manner, which I recollect not to have hitherto ſeen remarked. In conducting the deiſtical controverſy through all its branches, much acuteneſs of intellect, and copious ſtores of erudition, have frequently been requiſite. But, while the truth of religion was evinced, its power and energy over the heart were, in ſome meaſure, ſuſpended. Every appearance of warmth was avoided. Zeal was conſidered as blinding the underſtanding, as precluding impartiality, as leading to a degree of animation prejudicial to the cauſe of truth, as expreſſive of intolerance, which the enemies of religion were ſo prone to charge on its profeſſors. The coldneſs, which attaches to ſcepticiſm, was communicated to thoſe who were engaged in combating it, by detecting the fallacy of ſophiſtical argument. The ſpecies of conteſt, which it was neceſſary to maintain, introduced, into the minds of many rational Chriſtians, a certain argumentative inſenſibility. Though thoſe, whoſe faith was built on the firmeſt foundations of evidence, had the ſtrongeſt grounds of attachment to our holy religion, yet the tone of their religious feelings was reduced, and a ſpeculative and theoretical belief was ſometimes allowed to take place of *that faith which is the ſubſtance of things hoped*

hoped for, and the evidence of things not seen; that faith *which purifieth the heart, worketh by love, and overcometh the world.* The glow of piety, the ſpirit of devotion, the energy of holy zeal, were chilled by the proceſs of abſtract intellect; and the affections, deprived of their proper objects, were allowed to ſubſide into lethargic indifference. As, in thoſe times, when the rage of controverſy prevailed among Chriſtians, zeal for doctrinal points diverted attention from the admirable morality of the goſpel; ſo the logical warfare with ſceptics tended to ſuperinduce a cold, ſpeculative, phlegmatic habit, which excluded, or at leaſt impaired, that juſtly proportioned zeal for religion which ought always to animate its profeſſors.

"By theſe remarks, I mean no reflexion on thoſe able defenders of Chriſtianity, whoſe irreſiſtible arguments have triumphantly repelled the attacks of deiſts, and to whom the Chriſtian church owes indelible obligations. But, to every human work, ſome imperfection unavoidably adheres; and I am convinced, that the cauſe juſt ſtated has, in ſome degree, contributed to produce that liſtleſs profeſſion of religion, ſo prevalent in the preſent times. While the underſtanding was occupied in defending its truth, the heart was, perhaps, leſs affected by its intrinſic excellence and beauty." P. 42.

The Society before which this valuable diſcourſe was pronounced, is of the moſt reſpectable kind, and co-operates nobly, in the moſt beneficial ſervices to religion, with the two excellent Societies in London, the "Society for propagating the Goſpel in foreign Parts," and the "Society for promoting Chriſtian Knowledge." An account of it may be found, either ſubjoined to this diſcourſe, or in the Encyclopædia Britannica, under the article SOCIETIES, where it is rather extraordinary, that the Society in London "for promoting Chriſtian Knowledge," excellent as it is, and long eſtabliſhed, has been wholly overlooked.

ART. 30. *The Removal of Judgments a Call to Praiſe. A Thankſgiving Sermon, preached in the Pariſh Church of High Wycombe, Bucks, on Tueſday, the 1ſt of June,* 1802. *By the Rev. W. B. Williams, B. A. Publiſhed by Requeſt.* 8vo. 22 pp. 1s. Hatchard, &c. 1802.

Our duty frequently compels us to do a little violence to our feelings, by ſaying (as in the preſent caſe) that diſcourſes may be heard with complacency, and even with approbation, from the pulpit, without a wiſh to ſee them committed to the preſs.

ART. 31. *A Sermon, preached at Spilſby, Great-Steeping, and Firſby, on the 1ſt of June,* 1802, *the Day of Thankſgiving for a General Peace. By the Rev. Edward Walls.* 8vo. 15 pp. Sheardown, Louth.

The preacher firſt ſets before us the bleſſings of Peace; ſecondly, ſhows that it is the gift of God; and, laſtly, urges us to remember, that only the people of God can expect a continuation of it. The general and juſt concluſion is, that if we look for happineſs, either in this world or the next, we muſt be *truly religious.* This is a patriotic, pious, and animated exhortation.

ART. 32. *The Bleſſings of Peace. A Sermon, delivered at Bridge-Street Chapel, Briſtol; on Tueſday the 1ſt of June,* 1802; *being the Day appointed for a General Thankſgiving. By Samuel Lowell.* 8vo. 22 pp. 1s. Williams, Briſtol. 1802.

In this declamatory diſcourſe, there are many ſentiments entitled to our approbation. At p. 17, we agree with the preacher. "In at leaſt two ſeaſons, during the war, there was a moſt affecting deficiency in the uſual produce of the ground; *and the cruel gain, which ſpeculative and covetous men made of theſe calamities, is ſtill in bitter remembrance:* The various ſorrows which the people endured, are now no longer concealed." Theſe ſorrows, however, appear to us greatly exaggerated, when it is ſaid, "hundreds, it may be thouſands, of them died," &c. Some notice ought ſurely to have been taken of the ſtrenuous exertions made by government, and of the truly charitable efforts of individuals in general, towards mitigating the evils of ſcarcity.

ART. 33. *Twelve Dialogues, on different Subjects, betwixt Titus, Timothy, and Archippus.* 8vo. 91 pp. 2s. 6d. Jones. 1801.

The Dialogues are dedicated "to the Church of Chriſt, aſſembling together, at Dairy-lane, Ipſwich," by the author, Edward Davies. To what denomination of Chriſtians the writer and his hearers belong, we ſhall not enquire. His Dialogues, which are twelve in number, are replete with genuine piety, and the moſt unaffected humility; nor can we trace in them any thing enthuſiaſtic. The author ſpeaks indeed of enthuſiaſts in a manner not at all favourable to them. Referring to the Miſſionary Society, the general deſign of which he approves, he ſays, "As for the attempt upon the Jews, I make no wonder at it, when I know that *impulſes, impreſſions, or imaginations,* bear ſuch ſway with ſome perſons concerned in the attempt; but I have lived long enough, through mercy, *not to be gulled by the fancies of men.*" The ſubjects of the Dialogues are of the moſt important kinds: 1. The Trinity. 2, 3. The Two-fold Nature of Chriſt. 4. Expoſure of human Notions on ſuch Subjects. 5. The Fall of Man. 6. The ſaving Power of the Goſpel. 7. The Pre-eminence of the Word of God. 8. The Duty of Subjects. 9. Eccleſiaſtical Rulers. 10. On the Call to the Miniſtry. 11. On Judging. 12. Supplemental. Theſe ſubjects are treated with temperance and ſcriptural knowledge; and, though ſome of the paſſages may perhaps prove a ſpecies of Methodiſm upon the author, it is certainly of the moſt moderate tendency. There is no hoſtility, no violence, againſt any Chriſtians.

ART. 34. *A ſmall Collection of Private Devotions, for Perſons of all Ages.* 8vo. 2s. 6d. Reynolds. 1802.

Prayers have always been deemed delicate and difficult things to compoſe, even by the moſt wiſe and pious of men; and, while we have ſuch excellent forms and examples in our Liturgy, the undertaking ſeems the leſs neceſſary. This Collection, however, may be recommended without reſerve: they are written in a ſuitable ſtrain of grave and ſolemn devotion, without the ſmalleſt tincture of enthuſiaſm. The general

neral plan and outline of prayer at p. 51, deſerves the higheſt praiſe, and is adapted to every deſcription of Chriſtians.

POLITICS.

ART. 35. *Remarks on Mr. Morgan's Comparative View of the Public Finances, from the Beginning to the Cloſe of the late Adminiſtration.* 8vo. 80 pp. 2s. Wright. 1801.

This writer properly notes the highly culpable artifice of Mr. Morgan, in what may be called the *ſemi-ſuppreſſion* of the article of our great ſinking-fund; and his laboured attempt to throw it into ſhade and to leſſen it, by thruſting it into the remoteſt part of the back-ground of his miſerable picture, when he felt that the entire omiſſion of it was by circumſtances impoſſible to him; and he concurs with us, that the ſinking-fund is an anchor on which we may rely, not only with hope, but with ſecurity. But here we muſt be underſtood with two limitations: firſt, that it ſhall retain the conſtituent parts we enumerated in the beginning of our obſervations on Mr. M.'s late work; and, ſecondly, that further reverſion which could not there be brought into the account; which, in our review of a tract of Mr. Roſe's, in the year 1799, when we propoſed the future conſolidation of the old and new funds, we ſtated to belong to it. Under theſe conditions, no part being employed to other ſervices, we ſhall not heſitate to commit ourſelves in aſſerting, that after the arrears of the war ſhall be funded, the capital of the debt will be at its maximum; the income-tax, or ſomething equivalent, being reimpoſed in every future war.

We have here, alſo, a very good account of the origin and mode of operation of the ſinking-fund; it is alſo ſhown, that the mean intereſt of loans in the laſt war was leſs than in the preceding. In theſe Remarks alſo, we have the beſt anſwer to what Mr. Morgan has ſaid on the preſent deficiency of ſome new taxes, and the great future defalcation on them, which he gratuitouſly affirms muſt take place. With the ſame approbation, we read his refutation of the conſequences which that writer has drawn from the fact, that the conſolidated fund has fallen, in certain years, below its eſtimated amount; which circumſtance is well accounted for by his opponent, as follows: the payment of the intereſt of every loan is charged on that fund, and it has the taxes impoſed for it added to it. But there is always a neceſſary and great deficiency in the firſt year's produce of every tax. The parliamentary penſions have alſo ſomewhat diminiſhed it; but the intereſt of the imperial loan by a far greater ſum: and that from all theſe cauſes conjointly, the indications it ſeemed to give of a failure of the revenue, were totally fallacious. In 1799, this writer informs us, the amount of the taxes, appropriated originally to this fund, exceeded their average for the firſt three years after its formation, by upwards of two millions; and it is eaſily conceived, how ſuch increaſe led afterward to higher eſtimates than were realized. The writer then proceeds to compare the unfunded debt of the navy for three years, end-

ing with 1784; and the like period, terminating with the year 1800; the average of the former term thereby appears to exceed the amount of the latter, about 90l. per cent. and from this he accounts for the "willingneſs of Mr. Morgan to omit any ſtatement of the unfunded debt in his firſt ſection."

From the latter part of this pamphlet, we evidently diſcover that the writer has acceſs to the beſt ſources of information; we therefore regret that any thing ſhould have been an obſtacle to his having concluded his tract, as he had once intended, with an account of the increaſe of the old duties on ſome of the articles of general conſumption.

ART. 36. *An Addreſs to every Claſs of Britiſh Subjects, and particularly to the Legiſlators and Coloniſts of the Britiſh Empire; in which ſome Obſervations are offered on the Nature and Effects of the Slave Trade, and a new Mode of Abolition, humbly recommended to the Notice of the Public. By Dennis Reid, Eſq. of the Iſland of Jamaica.* 8vo. 32 pp. 1s. Stockdale. 1802.

We are pleaſed to ſee the opinion of a gentleman, reſident in the Weſt-Indies, and (as we may preſume) well acquainted with the condition of negro ſlaves, and the true intereſt of the planters, on the much-agitated queſtion of aboliſhing the Slave Trade. Mr. R. contrary to what might be expected, from his probable habits and connections, is an advocate for the abolition; but he warmly cenſures the intemperate zeal of thoſe who have aſſailed the proprietors of Weſt-India eſtates with vehement abuſe, and propagated accounts of their ſuppoſed cruelties, ſometimes wholly falſe, and in moſt inſtances groſsly exaggerated. His propoſal is, that, previouſly to the abolition (which might take place two or three years hence) there ſhould be "an open, an explicit diſavowal of any attempt to make the negroes free by this meaſure; and a promiſe, to be followed by immediate execution, of ſending over to the colonies a great force, to prevent even the poſſibility of a revolt." Theſe troops, to the amount of 5 or 10,000 men, he thinks, ſhould "remain there for ever," in order to "form a new middling rank of people, the want of which," he ſays, "is greatly felt;" and he ſuggeſts, that "a quantity of land, to be divided into ſmall coffee or cotton plantations, ſhould be granted to them." How far this ſcheme of eſtabliſhing military colonies in the Weſt-Indies (eſpecially in the iſlands which are already wholly occupied and cultivated) is practicable; and whether, in thoſe iſlands where it may be practicable, it would be expedient, we ſhall not at preſent diſcuſs. We have not obſerved any other ſuggeſtions worthy of particular notice. The tract is written in temperate language, and apparently from the beſt motives; but ſhows no great profundity of reſearch, or acuteneſs of inveſtigation.

ART.

ART. 37. *The Guilt of Democratic Scheming fully proved againſt the Diſſenters, at the particular Requeſt of Mr. Parſons, Diſſenting Miniſter, of Leeds. By the Inquirer.* 8vo. 93 pp. 1s. 6d. Hurſt. 1802.

That the guilt of *Democratic Scheming* is juſtly imputable to ſome of the Diſſenters, there is too much reaſon to apprehend. We would not, however, include the whole body in ſo criminal a charge; and, although in the title of this pamphlet it is expreſſed in general terms, the tenor of the work ſufficiently ſhows it to be directed chiefly againſt the Diſſenters of Leeds, and its neighbourhood, and particularly thoſe whom this writer's antagoniſt, Mr. Parſons, had attempted to juſtify. Againſt this Mr. Parſons, many ſarcaſms are pointed, ſome of which are rather of a coarſe kind; and the frequent alluſions, which this tract contains, to a controverſy, ſubſiſting for ſome time paſt, between Mr. P. and the author, render many parts of his work ſcarcely intelligible to thoſe who have not peruſed the former publications on the ſame ſubject. There are, however, in the latter part of this tract, ſome ſtrong arguments in proof of the facts alledged.

MISCELLANIES.

ART. 38. *A Letter, addreſſed to the Hon. Charles James Fox, in Conſequence of his Speech in the Houſe of Commons, on the Character of the late Moſt Noble Francis, Duke of Bedford. The Fourth Edition. To which are added, Obſervations on a Sermon, preached in the Pariſh Church of Woburn, March 14, 1802, the Sunday after the Interment of the late Duke of Bedford, by Edmund Cartwright, A. M. Rector of Goadby Marwood, Leiceſterſhire, and Prebendary of Lincoln.* 8vo. 57 pp. 1s. Rivingtons, &c. 1802.

This excellect tract was briefly noticed in our Review for July, p. 93; and we ſee, with much pleaſure, that it has already reached a fourth edition. We obſerve alſo an important addition to it, which demands a further notice from us. It was not ſufficient for the orator, who has panegyrized the atrocities of France, to extol the *godleſt* merits of the deceaſed Duke; a clergyman has alſo been found* capable of propoſing him, as an example, from the pulpit, and to that pariſh which "knew that *he had never joined with them in public worſhip*,—that he had paſſed his Sabbaths, like his other days, in worldly occupations and amuſements." This proceeding, miſchievous to ſociety at large, but peculiarly in the pariſh where thoſe facts were known (and we fear much more of a ſimilar or worſe complexion) is juſtly reprobated by this able and conſcientious layman, who ſays to Mr. Fox, what we earneſtly ſay with him, that, "though it would be the extreme of preſumption to prejudge the future condition of any individual—he would not, *for thouſands of worlds*, riſk his eternal

* We have not yet ſeen the Sermon itſelf.

ſtate on thoſe grounds, on which Mr. F. is ſo eager to erect the edifice of his friend's fame."

We have hardly ever ſeen a pamphlet of this extent, ſo calculated to do extenſive good, as the preſent. The calm fortitude of the Duke in his laſt hours was a ſort of triumph to infidelity, to which the praiſes of Mr. Fox, and ſince thoſe of the preacher, were calculated to give an increaſed and formidable effect. A better antidote to this miſchief, than the tract before us, could not eaſily be provided; and if, as we have heard ſuggeſted, it proceeds from the able pen of Mr. J. Bowles, it will add materially to that fame he has ſo juſtly achieved; for it is as maſterly in ſtyle, as it is juſt in conception; as temperate in its choice of topics, as forcible in its expreſſion of the momentous doctrines it inculcates. May edition follow edition, till it ſhall have been peruſed by a large majority of the Britiſh public!

ART. 39. *Eſſay on Iriſh Bulls. By Richard Lovell Edgeworth, and Maria Edgeworth, Author of Caſtle Rackrent, &c.* Crown 8vo. 316 pp. 5s. Johnſon. 1802.

The preſent book appears to be intended as a kind of peace-offering to the Iriſh nation, for the harmleſs ſatire conveyed in the little novel mentioned in the title-page. "The Iriſh," the authors ſay, "were the firſt to laugh at the caricature of their ancient foibles, and it (Caſtle Rackrent) was generally taken merely as good-humoured raillery, not as inſulting ſatire. If gratitude for this generoſity has now betrayed us unawares into the language of panegyric, we may hope for pardon from the liberal of both nations." P. 309. The deſign of the Eſſay is, to prove it a vulgar error, that the Iriſh are particularly liable to make blunders, or what are popularly called *Bulls*. This is undertaken, not by ſerious argument, but by a kind of humorous ſtyle, which is not always quite ſucceſsful. In point of proof, the moſt ſubſtantial part is contained in the third Chapter, where it is ſhewn, that ſeveral ſtories of Bulls, currently told as of Iriſh origin, are derived from foreign authors. In the two next Chapters, it is proved that other nations can blunder alſo, which will eaſily be granted. The ſtory of Little Dominic, in Chapter VI. is intereſting, and very honourable to the hero of it; but has little to do with the ſubject of blunders. In ſome inſtances, the apology made has no validity, as in page 97, where it is equally pedantic and inconcluſive. *But* the moſt unfortunate circumſtance is, that the whole ſtory in Chapter XVI. which is very entertaining, turns on the invincible propenſity of an Hibernian to blunder, and conſequently overturns all the reſt of the Eſſay. The hiſtory of Miſs Robertſon is there introduced, with a very ſlight alteration of names.

The moſt ſolid praiſe of the Iriſh nation here, is in the proofs of their generoſity, and the enumeration of their authors (p. 314) but we ſay, in ſome paſſages, if we are not miſtaken, as much enmity to the Engliſh as regard for the Iriſh. The book, however, is amuſing; has many lively anecdotes; and the *Bath* coach converſation, in Chapters XIV. and XV. on national prejudice, between an Engliſhman, an Iriſhman, and a Scotchman, has peculiar merit.

ART. 40. *Specimens of Literary Reſemblance, in the Works of Pope, Gray, and other celebrated Writers; with critical Obſervations: in a Series of Letters. By the Reverend Samuel Berdmore, D. D. late Maſter of the Charter-Houſe School.* 8vo. 127 pp. 4s. Wilkie. 1801.

Whatever marks of ingenuity and elegant taſte may appear in theſe Letters (and certainly they are not wanting) they are much diſgraced by a continued vein of ſevere and ſarcaſtic irony, directed againſt a venerable prelate, who, latterly at leaſt, could have given no cauſe of offence to the writer. As the work was almoſt poſthumous, for the reverend and learned author died a very few months after its appearance, it is particularly unpleaſing to ſee that ſpirit of hoſtility cheriſhed to the very end of life. The work conſiſts of ten Letters, addreſſed to the Rev. Peter Forſter, of Hedenham in Norfolk. Five of them have appeared in the European Magazine, and another in the Gentleman's: the reſt are perhaps ſupplied on the occaſion. The principal endeavour of the Letter-writer (for he has other ſarcaſms alſo) is to turn the *Marks of Imitation*, publiſhed by the Biſhop of Worceſter, againſt their author; and particularly to ſubſtantiate the charge of plagiariſm againſt the Biſhop (whom he always ſneeringly calls the LEARNED CRITIC) as having taken his famous interpretation of the fine Virgilian Allegory, at the beginning of the third Georgic, from the notes of Catrou; not only without acknowledgment, but with a ſtudious endeavour to conceal the theft, and with much pomp in producing it as original.

Theſe charges are urged with the utmoſt malice of irony, and yet, after all, it is by no means clear that the critic did actually borrow from Catrou; for it ſeems ſufficient, for any ſagacious reader to obſerve, that Virgil begins by diſclaiming hackneyed topics *of writing*, to lead him to conjecture that the ſubject of his promiſe was, in fact, a Poem; and if a Poem, what but the Æneid? This is allowed in the eighth Letter; but rather ſo as to depreciate the merit of the diſcovery, than to allow the poſſibility of coincident obſervation. The utmoſt, in our opinion, that can with certainty be laid to the charge of the Biſhop, is a little too much oſtentation in the mode of announcing an interpretation, which, whether he knew it or not, had, in fact, been anticipated by Catrou. The Letters will be read with pleaſure by moſt claſſical ſcholars, for their ingenuity, with abatement for their ſeverity; but by a few, we fear, with the more pleaſure for that ſeverity.

ART. 41. *Travels in the Crimea; or, Hiſtory of the Embaſſy from Peterſburg to Conſtantinople in* 1793, *including* their *Journey through Krementſchuck, Oczakow, Wallachia, and Moldavia; with* their *Reception at the Court of Selim the Third. By a Secretary to the Ruſſian Embaſſy.* 8vo. 7s. Robinſons. 1802.

This is certainly an entertaining volume; but the want of ſome ſort of map, by the aid of which the reader may accompany the traveller, renders the peruſal of it fatiguing and irkſome. It bears alſo evident marks of haſte, and has many inaccuracies. The beſt part of

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it is the deſcription of Wallachia and of Moldavia, and of the latter in particular. With the advantages which the writer evidently poſſeſſed, it might have been eaſily made very intereſting. The following deſcription of the Moldavian dances is curious.

"The Moldavian dances differ very much from thoſe of other nations. They do not dance two or four together, as in France or Poland; but the men and women form a circle, holding each other by the hand, with their feet turned inwards; the long red breeches of the men reaching down to their heels; the ladies covered from their ſhoulders to below the waiſt with a peliſſe, the fur of which is outſide, and which gives them the appearance of a vaſt ſize at the belly, and a compreſſure at the knees. In this poſition they move their arms methodically, and as it were by ſprings. Their feet go backwards and forwards, and paſs at the ſame moment from before to behind, and from behind to before. The back round, the neck ſtiff, the eye melancholy and fixed; they turn in cadence from time to time, from the right to the left, and from the left to the right. This dance is very amuſing, and is called the Chora." P. 300.

There is another dance alſo mentioned, in the ſucceeding page, called the Kalutſchenes, no leſs ſingular.

"They aſſemble together once a year, are dreſſed like women, and have the head crowned with wormwood, or ſome other plant. They imitate the feminine voice to avoid being known, and their faces are covered with a white veil. They hold a naked ſword in their hand in readineſs to ſtrike any perſon who ſhould have the curioſity to attempt lifting up their veil, and whatever conſequences might reſult would be taken no cognizance of by the laws. The conductor of this band of dancers is called *Staritza*, and his coadjutor is called *Primicerius*. The employment of the latter is to aſk the chief what dance he chooſes to have executed, the name of which he ſecretly communicates to the reſt of the troop, ſo that the ſpectators hear nothing of it. Immediately begins the dance mentioned by the *Staritza*, the movements of which are as rapid and varied as the different figures formed by the dancers. Theſe dances continue during the ten days between the Aſcenſion and Whitſunſide. During all this time, theſe dancers ſleep no where but in the churches; and the people who follow them are too much afraid of ſorcerers to chooſe themſelves a different lodging."

The above reminds us of the *Mummers*, mentioned in Brand's Antiquities, who practiſe ſome ſuch dance, and about the ſame period of the year, in the North, and in other parts alſo.

ART. 43. *Travels in the United States of America, commencing in the Year* 1793, *and ending in* 1797; *with the Author's Journal of Two Voyages acroſs the Atlantic. By William Prieſt, Muſician, late of the Theatres, Philadelphia, Baltimore, and Boſton.* 8vo. 4s. Johnſon, 1802.

What Mr. Prieſt's accompliſhments as a muſician may be, we pretend not to determine; his claims to reputation as an author are very ſlender indeed. As his friends could not, with all their entreaties, prevail

prevail upon him to publiſh his Travels till within theſe three months, we preſume him to be a man of exquiſite modeſty. Had we been among his friends, we ſhould have adviſed him to the exerciſe of inſtruments more muſical than his pen; for he who expects much information or amuſement from this volume, will be ſorely diſappointed. The beſt thing in his book is a Hymn, by Mr. Harwood, after a ſtorm at ſea, which we ſubjoin.

" Father of Heaven! to thee we raiſe,
Marked by thy kind peculiar care,
Our ſongs of thankfulneſs and praiſe;
To thee aſcends the grateful prayer.

Thou didſt direct the gentleſt breath,
That o'er the ſleeping waters ſtole;
Thine is the dreadful voice of death,
In which thy angry thunders roll.

Father of all, 'tis thine to give,
Not what our erring prayer demands;
With joy thy bleſſings we receive,
And bow ſubmiſſive 'neath thy hand."

ART. 43. *A Tour through Germany, particularly along the Banks of the Rhine, Mayne, &c. and that Part of the Palatinate, Rhingaw, &c. uſually termed the Garden of Germany. To which is added, a conciſe Vocabulary of familiar Phraſes, &c. in German and Engliſh, for the Uſe of Travellers. By the Rev. Dr. Render, Native of Germany. In Two Volumes.* 16s. Longman. 1801.

To thoſe who are about to make the tour of the places here deſcribed, theſe volumes will be acceptable companions. The author, however, often dilates too much; and often, to uſe his own expreſſion, wanders in a *zig-zag* manner. There is no map to help the reader in his progreſs, which there ſhould be, and which the price demanded for two moderate octavo volumes would have juſtified. Many entertaining anecdotes are interſperſed with ſymptoms of certain principles, not in our judgment the moſt praiſeworthy. The work is dedicated to *his Excellency* the Earl of Moira. We never heard of Lord Moira's filling any ſtation which entitled him to ſuch a form of addreſs.

ART. 44. *Propoſals for the Eſtabliſhment of a Public Gallery of Pictures in London, addreſſed to the Nobility and Gentry of the Britiſh Empire, and particularly to the Inhabitants of the Metropolis. By Joſeph Count Truchſeſs.* 8vo. 14 pp. Printed by Thorne, Red-Lion-Court, Fleet-Street.

That it is deſirable to have a national Gallery of Pictures in this country, for the improvement of public taſte and art, has been acknowledged by the moſt competent judges. Count Truchſeſs (of *Zeyl-Wurſach*, Grand Dean of the Cathedral of Straſburg, and Canon of the Metropolitan Chapter of Cologne) propoſes to begin ſuch an eſtabliſhment by the purchaſe of 700 ſelect pictures from his great collection

lection at Vienna. This he thinks may be done by 10,000 ſubſcribers, at ſix guineas each. Perhaps his plan might in ſome reſpects be improved, particularly by admitting ſubſcribers of different denominations, as in the Royal Inſtitution. But the propoſal is well-worthy of conſideration, if the Pictures are really ſuch as ought to form the foundation of ſuch a Gallery, which many individuals in London muſt probably be able to decide.

FOREIGN CATALOGUE.

FRANCE.

ART. 45. *Oeuvres poſthumes de* Thomas, *de l'Académie françaiſe*, 2 *Voll. in* 8vo. Paris.

The moſt important part of theſe *Oeuvres poſthumes* conſiſts of fragments of the *Pétréïde*, a Poem on the life of the Czar Peter I., the plan of which is imitated from the *Odyſſey*. Like Ulyſſes, Peter the Great viſits different ſtates in the former part of the work; and ought, in the latter, to have propagated in his own country the fruits of wiſdom, knowledge of the arts, and of the ſcience of government, which he had learnt in them.

Though we can by no means approve of the general political principles inſtilled in this Poem, it muſt, however, be allowed, that it contains many fine poetical paſſages, and ſome juſt obſervations. Of the trial by juries in England, it is here ſaid, that

" A toute opinion le juge inacceſſible,
De la loi ſouveraine eſt l'organe impaſſible.
A la lettre, eſclave, il doit s'aſſujettir;
Interpréter la loi, ſeroit l'anéantir.
Ce ſecret des tyrans eſt l'inſtrument du crime:"

and of the Engliſh Parliament, that

" Il faut des paſſions dans le corps politique.
Il eſt, pour les états, un ſtupide repos;
Qui, né de la foibleſſe, eſt le dernier des maux.
Dans un calme éternel, là, tout languit, tout dort;
C'eſt la paix des tombeaux, le calme de la mort.
Ici ne règne point une paix ſi cruelle,
Le trouble eſt apparent, l'harmonie eſt réelle;
L'ordre naît du combat des eſprits diviſés.
Ainſi les élémens, l'un à l'autre oppoſés,
Font, en ſe réſiſtant, l'équilibre du monde."

Peter,

Peter, having traverſed France, from Calais to Paris, arrives *incognito* at Verſailles, at the time of the celebration of the marriage of the Duc de Bourgogne. The faithful Lefort, who accompanies him, and who had before travelled in France, points out to him the principal perſonages who then attended the court of Louis. In a dialogue, happily imitated from the *Philoctetes* of *Sophocles*, he renders preſent, as it were, the great men who are no more.

" Mais montre-moi, parmi cette foule innombrable,
Le vainqueur de Naſſau, ce guerrier redoutable,
Dont le nom a ſouvent retenti dans le Nord:
Ce fameux Luxembourg.—Il n'eſt plus, dit Lefort.
—Et Louvois, l'inſtrument de trente ans de victoire?
—Il n'eſt plus.—Et Colbert, plus heureux dans ſa gloire,
Par qui ce grand Louis fut ſi bien ſecondé?
—Il n'eſt plus.—O! dit Pierre, ô Turenne! ô Condé!
Oh! comme le génie eſt rapide en ſon cours,
Et combien peu le ciel lui réſerva de jours!
Il naît, brille un moment, ſe précipite et tombe;
La moitié d'un grand ſiécle eſt déjà ſous la tombe.
L'autre y penche déjà.—Les héros diſparoiſſent:
Sur leurs tombeaux ouverts, d'autres héros renaiſſent"—

ſays Lefort; and ſhows him Villars, Créqui, Berwick, and Vendôme.

On the ſubject of the protection given by Louis to literature and the arts, Peter exclaims:

" O Louis! ô des arts auguſte créateur,
Par eux, du monde entier tu fus le bienfaiteur.
Voilà, voilà ſurtout ta véritable gloire.
Les écrits fameux que ton ſiécle a vu naître,
Que protégea ton goût, qu'il inſpira peut-être,
Dans ces jours recuſés, ſubſiſteront encor:
Le temps rajeunira leur antique tréſor;
Et de ces monumens la vieilleſſe immortelle,
Etonnant d'âge en âge une race nouvelle,
Ira de tes Français, dans l'immenſe avenir,
Imprimer le reſpect et le long ſouvenir,
Et juſques dans les cours, dignes de les entendre,
Aux hommages des rois recommander ta cendre."

Of the pieces in proſe, which form the ſecond volume, the principal one is the beginning of a Treatiſe *de la langue poëtique*, preceded by reflections *ſur les langues en général, et ſur la langue françaiſe en particulier.* *Eſpr. d. Journ.*

ART. 46. *Voyage d'Egypte et de Nubie, par* Frederic-Louis Norden. *Nouvelle édition, avec des additions tirées des auteurs anciens et modernes et des géographes arabes; par* L. Langlès, *auteur de l'*Alphabet Tartare Mantchou, *&c. ouvrage enrichi de cartes et de figures deſſinées par l'auteur. Tome III.* Paris. An. VI.—X. (1798—1802.)

The 149 firſt pages of the volume which we here notice, contain the ſeventh and eighth parts of the *Voyage de* Norden, or his Journal from

from *Eſſuaen* to *Deir*, or *Dern*, and that of his return to *Cairo*. This part had been printed four years ago, on which account, the firſt title bears the years VI. and 1798. The reſt of the volume, from p. 153 to p. 392, contains the obſervations of the editor; and it was by this part, which has been printed ſince, that the publication of the volume was retarded. Accordingly, the title, which appears at the beginning of the twentieth ſheet, placed at the head of the Additions and of the Notes of Mr. *Langlès*, bears the date of AN. X. as the year of impreſſion. He thought it adviſeable, to defer the publication of his obſervations to the time when the learned men and the artiſts, who had taken a ſhare in the expedition to Egypt, had made known the reſults of their reſearches. Now, though they have hitherto only publiſhed ſome partial relations, Mr. *L.* has, from the drawings which they have brought with them, and from the converſations which he has had with MM. *Denon*, *Norry*, *Grobert*, *Coſtaz*, *Ripault*, and others, been enabled to collect a great part of theſe reſults. The large additions, made immediately by himſelf, are drawn from the MSS. in the national library. *Ibid.*

Criticiſms on ſome Paſſages in Horace.

(Concluded from p. 223.)

N. B. *Theſe are the remarks mentioned in a note to our account of Mr. Maltby's "Illuſtrations of the Chriſtian Religion," in July laſt, p. 46. They were originally intended to be ſubjoined to that critique, which occaſioned the imperfect reference given laſt month: having been written to illuſtrate a paſſage cited by Mr. Maltby, in p. 423 of his book.*

HOWEVER perceptible to a Roman ear might be the difference between the ſounds of e long and e ſhort, do you believe that Horace in Lyric poetry would have written *unde deductus?* Arrange the words according to the literal order, in which they muſt be conſtrued, is there not an appearance of ſomething embarraſſed and unuſual, when you conſider that *unde* is inſeparable from *deductus*, and that it ſtands in the form which grammarians call indefinite, between *quærere* and *abarmet?* Is there the ſame perſpicuity which you find upon other occaſions, where *unde* clings to the participle, and the ſentence is interrogative, as thus? Unde datum hoc ſentis? Sat. II. 2. 31. See Bentley's admirable note.

I have my doubts too upon the word *obarmet*, for it occurs in no other writer of the Auguſtan age, nor in any writers of proſe.

prose or verse, who preceded it. I find the word in Apuleius. Nam (or as I would read with Oudendorpe) Jam et illi pastores, qui nos agebant, in speciem prælii manus obarmaverant. Metamorph. p. 252, edit. Oudendorpii. Lugduni Batav. 1786. It is used by Ausonius, Mater Lacæna clipeo obarmans filium. Epig. 25, p. 22, Amsterdam edition, 1671. I therefore look upon it as a later word.

Is it probable, my friend, that Horace should have written *mos obarmet?* Do you know any other instance where differo is *immediately* followed by an infinitive mood? I think it is usually accompanied by the accusative case only. I read, indeed, in Symmachus, Si quidem sermo distulit (for so I would read, upon the authority of a manuscript, instead of detulit) quædam vos Lucullanis operibus æquanda feciſſe. Lib. vi. Ep. 71.

Vide Schoppii Notam in Phædrum, Lib. 2, Fab. 5. In the foregoing quotation, however, from Symmachus, an accusative case intervenes between distulit and the infinitive: and you will also take notice, that the signification of distulit here is not the same with the signification of distuli in the line ascribed to Horace.—But further, I should not call you very fastidious, if you were to hesitate a little about the Latinity of *per omne tempus*, standing as the words do, ψιλῶς, and without any term of restriction. Per tempus, doubtless, in the sense of tempestivè the *adverb*, occurs in the comic writers. Per illa tempora, and per id tempus, are found in Livy and Cicero, for illis temporibus and eo tempore. Again, Gesner quotes from Pliny, per tempus omne quo fuimus unà; and refers us to the 89th Epistle of the 10th Book. As I knew, from long experience, the inaccuracy of his references, I looked for the passage, but without effect. I could not find it in any part of the 10th Book; but in the 1st Epistle of the 3d Book, I met with the following words: per *hoc* omne tempus liberum est amicis vel eadem agere, vel alia, &c. It is of importance, however, to observe, that in Pliny we have the restrictive term *hoc:* and I fairly own to you, that I have some doubts as to the expression, per omne tempus, *without* any adjunct. I grant, however, that some kind of analogical argument in favour of the expression, *may* be drawn from the third Book of Lucretius:

Non modo non *omnem* possit durare per ævum (604);

for *such* is the reading found in all the manuscripts, approved by Gifanius, tolerated by Lambinus, defended by Preigerus, and adopted by Wakefield—from the sixteenth Epistle, Book V. of Cicero ad fam. Omnis amor tuus, non ille quidem mihi ignotus,

ignotus, ſed tamen gratus et optatus. Dicerem jucundus, niſi id verbum *in omne tempus* perdidiſſem; and from Ovid, who ſays,

> Effice me meritis tempus in omne tuum.
> Epiſt. Medeæ Jaſ. l. 84.
>
> Atque adimit merito tempus in omne fidem.
> Ar. Amat. Lib. 2. 314.
>
> Servitium miſeras tempus in omne pati.
> Lib. 3. 488.

and who uſes the ſame expreſſion, on ſeven or eight other occaſions. Now, if Lucretius wrote per omnem (or omne) ævum; if Cicero wrote in omne tempus; and if Ovid repeatedly wrote ſo, *poſſible* it is, for Horace to have written *per* omne tempus.

I will not venture to decide againſt this mode of reaſoning, though I cannot help remarking that the phraſe, per omne tempus, appears to us moderns very convenient, and therefore we ſhould expect to meet it without any adjunct in more places than this controverted paſſage, the merit of which we are now diſcuſſing. To me it ſeems, that both the origin and continuance of the cuſtom were in the mind of the interpolator, and that he has expreſſed both very clumſily: and I am ſure that the learned Maſter of Eton, upon principles of verbal criticiſm, as well as of taſte, would have reproved one of his ſcholars for ſuch wretched compoſition.

If the four lines in queſtion, which Lambin calls an hyperbatum, are thrown aſide, there will be no want of clearneſs or fullneſs in the meaning of Horace, no obſtruction to the general ſpirit of the Ode, no intermixture of dull and proſaic matter with thoughts and words exquiſitely poetical; you will therefore allow me to apply the language of Markland upon the 85th and 86th lines in Eclogue 7th, Lib. 2, of Statius. Auſer itaque verſus malè natos, et ſine quibus optimè procedit ſenſus; et Monachus *ſuum hyperbatum* habeat. See p. 124, of Markland's notes upon the Silvæ of Statius.

I am not aware that any doubt has been ſtarted by any critic upon the genuineneſs of a third paſſage in Horace.

> Verſibus impariter junctis querimonia primùm:
> Poſt etiam incluſa eſt voti ſententia compos.
> *Quis tamen exiguos Elegos emiſerit auctor,*
> *Grammatici certant, et adhuc ſub judice lis eſt.*

I think the two firſt lines genuine, but the others not ſo.

He that added them ſeems to have proceeded upon the erroneous ſuppoſition, that Horace meant to inform his readers, who were the *inventors* of different verſes. Now, in ſpeaking

of

of the Heroic verſe, Horace does *not* ſay, that Homer *invented* it, but that he *employed* it to deſcribe

Res geſtas regûmque ducûmque et triſtia bella.

In the third Chapter of the third Book of Voſſius's Inſtitutiones Poeticæ, you will find evidence for aſcribing the diſcovery of this verſe to a much earlier period than Homer. When Horace ſpeaks of the Iambic, he ſeems to repreſent Archilochus as the inventor of one ſpecies—Proprio Iambo*—though the invention of Iambic verſes was probably earlier, as you may ſee in Proclus and other writers. Yet even here, Horace is chiefly intent upon pointing out the ſubjects to which it is moſt adapted. Thus too, when he proceeds to Lyric poetry, he does not tell us who were the *authors* of the different kinds of verſes employed in it; but is intent upon enumerating the *topics* to which it was ſuited.

Muſa dedit fidibus divos, puerósque deorum
Et pugilem victorem, et equum certamine primum,
Et juvenum curas, et libera vina referre.

In the ſame manner, he ſeems to me to have written all that was neceſſary for his purpoſe, when he ſtated the *ſubjects* that were treated in Elegiac verſe.

Verſibus impariter junctis querimonia primùm,
Pòſt etiam incluſa eſt voti ſententia compos.

Let me here ſtate *in παροδῳ*, that Statius very intelligibly alludes to the metre of the Elegiac verſe, diſtinguiſhed from the Heroic.

Et quêis laſcivâ vires tenuare Thaliâ
Dulce, vel *heröos greſſu truncare tenores*.
Sylv. Lib. 5. Carm. 3.

See the notes of Domitius upon this paſſage, either in the Variorum edition, or in that of Cruceus.

Markland, in his note on the foregoing line, ſays, optimè etiam explicavit Domitius. "Qui auſertis pedem, nec alter-

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* The paſſage in Horace muſt not be ſuppoſed to imply, that no other writer before Archilochus had employed *any kind* of Iambic verſe. He might be the *inventor* of the particular ſpecies, to which his name is now affixed by metrical writers. Let us hear what King ſays: Utcunque hæc ſe habeant, Trochaicos vix reperiemus Archilocho antiquiores. Iambicos illum longo tempore armaviſſe manifeſtum eſt; neque verò ille alio nomine Iamborum pater audit, quàm quòd plures et perfectiores conſcribendo priorum Ἰαμβοποιῶν memoriam abſorpſit, et velut ignes minores ſuo fulgore præſtrinxit. Obſervat. de Mere tricâ, p. 418. vol. 2d of his edition of four plays of Euripides.

num

num verſum permittitis ſubſequi integrum". Let us return to Horace.

I have ſaid enough to ſhow you, that, if the two verſes after voti compos be removed, there will be no defect in the ſtatement, or in the reaſoning of Horace. But, for your further ſatisfaction, I will lay before you, more minutely, my objections to the lines themſelves, and endeavour to prove, not only that they are ſuperfluous in this place, but unworthy of the writer to whom they are aſcribed.

If it was not, as I believe it not to have been, the intention of Horace to inform his reader in *every* inſtance, who were the inventors, you will ſee plainly, that the word *tamen* is quite unneceſſary. But what will you ſay to exiguos, as the epithet of elegos? In the lines which are evidently genuine, Elegiac verſes are properly called impariter juncti; but I am quite at a loſs to underſtand what is meant by exiguos; though it be true, that the Pentameter is ſhorter than the Hexameter. Such an epithet would almoſt tempt us to believe, that the interpolator had talked, like our ſchool boys, of long and ſhort. Baxter explains *exiguos* by *tenues, querulos;* but the interpretation is not worthy of being refuted, as the ſignifications of the ſeveral words are ſo remote from each other. Ovid indeed ſays,

> Nunc primùm velis, Elegi, majoribus itis:
> Exiguum (memini) nuper eratis opus. Faſt. Lib. ii. 3.

But exiguum, you ſhould obſerve, is here applied to the opus, not to the metre. You and I are content to conſider the ſhorter verſe as compoſed of two penthememers, and to ſcan them in the uſual way. But we are not ignorant of another method propoſed for ſcanning them; and you probably, as well as myſelf, have read what is written upon this ſubject by Terentianus Maurus, at the beginning of his work De Metris (ſee p. 75, in Briſſacus's edition) and by Marius Victorinus, in Book 3, de Arte Grammat. Vide from p. 2555 to 2558, in the Grammaticæ Latinæ Auctores Antiqui, publiſhed by Putſchius. It may be worth while to obſerve, that the Pentameter ſometimes preceded the Hexameter, of which you will ſee an inſtance in the 11th Chapter, Lib. 3, of Voſſius' work abovementioned. He adds, Eſt etiam quando carmen è ſolis fit pentametris. Now in the ſententiæ of the ſeven wiſe men by Auſonius, you will find ſeven Pentameters ſucceeding each other.

> Turpe quid auſurus te ſine teſte time.
> Vita perit; mortis gloria non moritur, &c.

In Liber 9, of Martianus Capella de Muſicâ, you will, under the title of Muſicorum concentus, meet with twenty-

eight Pentameters immediately ſucceeding each other. There is a diſpute, you know, about reading the verſes, which Auſonius wrote de Burdigalenſibus Philologis. But let us return from this digreſſion. I have ſaid enough, I hope, to convince you that Horace, who has ſpoken ſo properly of the Elegiac verſe, in line 75, is very unlikely, in verſe 77, to have written exiguos elegos. I am not without my doubts as to the propriety of the word emiſerit, in the abſence of any adjunct. Cicero in Familiar Letters, Book 7, Epiſt. 33, ſays, Si quando aliquid dignum noſtro nomine emiſimus, which Geſner explains by edidimus, and Facciolati by publicare. Ita forte accidit, ut eum quoque librum, quem de cauſſis corruptæ eloquentiæ emiſi, jam ſcribere aggreſſus, ſimili ictu ferirer. Quintil. Lib. VI. in præm. p. 346, edit. Capperon. But if the paſſage in Horace be genuine, I ſhould have looked for ſome word more *definitely* expreſſive of *invention* than *emiſerit*, and ſuch a word *does* occur in Terentianus Maurus de Metris.

Pentametrum dubitant quis primus *finxerit* auctor.
Quidam non dubitant dicere Callinoum.

The words of Proclus, as cited by Photius, are, Λέγει δὲ καὶ ἀριστῆσαι τῷ μέτρῳ Καλλῖνον τὸν Ἔφέσιον, καὶ Μίμνερμον τὸν Κολοφώνιον κ. τ. λ. See Procli Chreſtomath. Grammat. Electa Photii, p. 341, ſubjoined to Apollonius Dyſcolus de Syntaxi; or, if you have not the book, look at Hoeſchelius's edition of Photius's Bibliotheca, p. 984.

Proclus then, after enumerating thoſe occaſions on which Elegiac verſe was employed by older and by later writers, does not *determine* by whom it was firſt introduced.—But further, I am not thoroughly ſatisfied with this ſtructure: Grammatici certant, quis auctor elegos emiſerit. I ſhould have ſeen much ſurer traces of Latinity in *Grammatici certant de auctore qui elegos emiſerit*. If you have ſeen *certant* with a conſtruction ſimilar to that which appears in this paſſage, you have been more fortunate than myſelf.

My laſt objection is to the concluding words, which, as we all know, are become proverbial; but which, in my judgment, have the ſame air of a Monkiſh original which I obſerved in the 4th Ode of the 4th Book of Horace, where the interpolator gravely tells us, Nec ſcire fas eſt omnia. If any doubts indeed ſhould be raiſed about the uſe of *ſub* with *judice*, they will be entirely removed by a paſſage in the 5th Satire of Perſius.

Marco ſub judice palles?

My objection, therefore, to theſe conlcuding words in Horace, is to be conſidered merely as a matter of opinion and taſte.

taſte. The interpolator found this addition neceſſary, ὑπερεῖδεν τὸ πίθηλον τῶν μέτρου, καὶ ἀναπλησῦν τὸ κεχηνὸς τῆς διανοίας. V. Lucian's Timon.

I ſhall be glad to find that you agree with me about theſe three paſſages; and I am,

Truly your friend,

P. H. W.

CORRESPONDENCE.

However meritorious the private efforts of our juvenile correſpondent from *Nottingham* may have been, in attaining knowledge and cultivating his talents, we cannot flatter him, from the ſpecimen he ſent to us, that he is yet qualified to claim the notice of the public.

LITERARY INTELLIGENCE.

Mr. Cavallo's Elements of *Natural and Experimental Philoſophy* are nearly ready for publication, in three volumes, octavo.

We learn, with ſatisfaction, that the *Annals of Philoſophy*, &c. begun by the late *Dr. Garnett* (ſee Auguſt, p. 157) are to be continued, and that the ſecond volume will ſoon appear.

We are informed, that *Mr. Giſborne* is preparing a ſecond volume of Sermons.

Mr. Profeſſor Robiſon is printing the Chemical Lectures of the late Dr. Black, of Edinburgh, with Notes and Illuſtrations.

Mr. Lockhart Muirhead's Travels in the Auſtrian Low Countries, and other parts of the Continent, in 1787 and 1789, are in the Preſs.